LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 34. FEBRUARY, 1909.

ISSUED BY THE

AMERICAN COLONIZATION SOCIETY.

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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

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He is a nephew of President Arthur Barclay and
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LIBERIA.

BULLETIN No. 34. **FEBRUARY, 1909.**

THE LINCOLN MEMORIAL DAY.

I.

Our purpose in the Lincoln Memorial Service set for February 14 goes much further than the securing funds for Home Missions from the Sunday schools. That is an important part of the plan, but it is not the primary object.

We would make this Home Mission Day a prodigious promoter of patriotism. War discloses and develops patriotism, but patriotism is as much needed in peace as in war. Christian patriotism needs to be inculcated and increased as much as does Christian conscience. The church and the Sunday school should preach, teach, and practice patriotism.

Still another purpose of this day and service is to bring the church and Sunday school together in a memorial to a great and good man, in whom we see Christian conscience and patriotism exemplified.

Let the pastor preach in the morning on some of the great lessons of Lincoln's life. Let the Sunday school at its regular session practice the hymns of the program—splendid hymns they are, American, patriotic, missionary, Christian, set to worthy and attractive music—hymns that deserve place in the memories of children and adults; and go over the responsive readings.

Then, in the evening, let the church edifice be crowded to overflowing with the Sunday school and the members of church and congregation and as many who do not regularly come to church as can be reached by means of the beautiful souvenir program, which may be used advantageously in some measure by pastor and superintendent as an invitation.

If there is a Grand Army post within the neighborhood, by all means invite its members to be present in uniform, and honor

the men who served in their place to save the Union as Lincoln did in his high station.

Hang the Stars and Stripes—the biggest flag obtainable—back of pulpit or platform; decorate the house with bunting; have the place brilliant with the red, white, and blue; fill the atmosphere with inspiration. It is worth while to take pains to make the occasion memorable.

Remember that for such a leader this Country of ours can have only one centennial celebration every hundred years. We shall none of us be on the resident and active list of church or Sunday school members at the next centennial. Let us make the most of this one.

Pastors, superintendents, teachers, young people, men's leagues, women's circles, juniors, and whatever other organizations there may be in the church, unite with heart and soul and voice to make this a great day for Christian patriotism!

II.

The program prepared for the memorial service brings out a great many new and little known facts about Lincoln, and some of the incidents of especial interest to us Baptists and missionary workers. The model mission study class, which forms the central feature of the program, can be made to show the church and Sunday school what our mission study means and how full of instruction and lively information it is. The program appeals to intelligence rather than to childishness, and yet will catch the children as well as the elders. The primary department is recognized and the hymns are easily learned. The work of the home mission societies in education and on the frontier is wrought in at the right points, and the impression of the whole cannot fail to be interesting, inspiring, and helpful.

Let no one be alarmed by the apparent length of the exercise. In full it will not take over an hour and a half, and that is not long for a service full of movement and incident.

The exercise calls for a small amount of committing to memory and the least amount of preparation consistent with an interesting service. The closing exercise or tableau is simple, but may be made most effective. Nobody but the author of it knows how much time it took to gather and condense the material in

that program and put it into form. He has been richly repaid by the careful study—or rather restudy—of Lincoln's life, and the new knowledge gained and impressions received. And his great desire is that by means of this program tens of thousands of American boys and girls may come to feel a real interest in this humane, kindly, pure-hearted, large-souled man, whose first letter was written to a Baptist preacher in Kentucky, asking him to preach a funeral sermon for the boy's mother; whose first school composition was a plea for the kind treatment of animals; whose first knowledge of books came from the Book of Books; whose first ideas of speaking came from the frontier preachers; and whose character was so true that it gained for him as a young man the title of which he was most proud of all—"HONEST OLD ABE."—*Baptist Home Mission Monthly, New York City.*

IS CRIME INCREASING IN GRAND BASSA?

When we reflect over the multiplicity of crimes committed in Grand Bassa county we are caused to wonder is criminality increasing in this county, and if so, why? Think of the number of crimes recently committed and the guilty parties are at large. Early in last June about eight persons were apprehended by Commissioner Liles, at river Cess, charged with the murder of Sammie Harmon, and, although it is known that most of the men are guilty, yet no indictment.

Soon after these men were apprehended a Kroo girl was found murdered at Krootown, and her slayer goes unpunished.

In 1907 it was found that mails in the post-office were tampered with; and for this offense Frederick James was put on trial in the March (1908) term of court, but twelve men said James did not do it.

In August the post-office was robbed, but this crime remains unatoned for.

On or about the 29th of last month one or more letters were stolen from the post-office, and the transgression thus far remains winked at.

In July, for a certain consideration, a certain man was procured to swear that six or more citizens had conspired to kill

him. The man did swear, but the scheme was clearly exposed; but the flagrant subornation is condoned and winked at.

About the same time the Beach House was robbed, and, although some of the articles were found with some of the parties, yet the criminals are free.

On Sunday morning, the 15th instant, Sir Harmon's store was broken into and robbed.

And while we go to press intelligence reaches us that in administering sassywood in Commissioner Liles' court, the natives deliberately administered poison, thereby killing a man and a woman.

It remains to be seen what will be done in the last two cases. These are simply a few of the miscarriages of justice in Grand Bassa. When we consider that crime begets crime, except the men of force are aroused to a sense of their duty, we are made to wonder, "what will the harvest be?"—*African League, Buchanan, Liberia, Africa.*

ABRAHAM LINCOLN.

In this age, which knows little of hero worship and is wary of ideals, we need not fear that we shall make too much of the Lincoln Centenary. In him we have a hero of uncommon mould. The more we know of him, the more we shall be able to appreciate how truly great he was. The significance of his life as an illustration of the possibilities of America shines before the ambitious boy; the appreciation of his simple honesty and quick conscience grows upon the man engaged in business or public life. There is something of inspiration in Lincoln for everybody, because in him the elemental traits of the finest character were strong. Many words of eulogy have been pronounced upon him, and all deserved, but it is doubtful whether any higher praise has been bestowed than the simple tribute of Secretary Seward—the statesman who had seen his own hopes of the Presidency fall as Lincoln's name rose and who had served with him through periods that tried men's souls and proved their quality—when he said, "Lincoln was the best man I have ever known."

Ambassador Bryce says that Lincoln is to Americans the representative and typical American—typical in the fact that he

sprang from the masses of the people, that he remained through his whole career a man of the people, that his chief desire was to be in accord with the beliefs and wishes of the people, that he never failed to trust in the people and to rely on their support. With nice discrimination, the same writer points out that Lincoln's example is no great encouragement to ordinary men because Lincoln was an extraordinary man. He triumphed over the adverse conditions of his early years because nature had bestowed on him high and rare powers. What his neighbors called his common sense was a part of his genius. They trusted him, because he spoke to the people as one of themselves. He seemed to be saying not only what each one felt, but expressing the feeling just as each would have expressed it. In reality, he was just as much above his neighbors in insight as was the polished orator or writer, but the plain directness of his language seemed to keep him on their level. In power of intellect, in strength of will, in elevation of view and purpose, he was truly great, but what other great man so genuine, so simple and sympathetic, so devoid of self-conceit. He could not fail to be impressive because he was so sincere.

Lincoln liked to say that he belonged to the common people, whom God must love because He made so many of them. He came from the sturdy, God-fearing pioneer stock that settled Kentucky, Tennessee, Indiana, and Illinois. In Virginia the Quaker Lincolns who had migrated from Pennsylvania intermarried with the Baptist Boones, and the families moved together into Kentucky. Biographers and historians, as a rule, are not partial to Baptists, and most of them have overlooked the fact, of considerable interest to us, that Lincoln's father, Thomas, was baptized into the Pigeon Creek Baptist Church in Indiana in 1823, while his sister Sarah united three years later. From the fact of the Baptist families, there is every reason to believe that both of the Christian women who exercised so great an influence upon Lincoln's early life—his mother and stepmother—were members of the Baptist colony that moved over from Kentucky into southern Indiana. The fact is of interest also and has its bearing upon the denominational relations in Kentucky, that the first letter Lincoln ever wrote, at the age of nine, was to Parson Elkins—a Baptist circuit preacher who was wont to visit the

Lincolns in Kentucky—inviting him to come to Indiana and preach a funeral sermon in memory of the mother, whose burial without that ceremony had greatly grieved the boy's heart.

This is in part a Lincoln number, and the Home Mission Day is made a Lincoln Memorial Day, because we desire to get all the good and inspiration possible out of this great character. Lincoln is exactly the man to appeal to the aroused conscience of our day, when principle is once more talked about and right is restored to a place of consideration in politics. We want more of the statesmanlike insight, the sane judgment, the clearness of conviction, the inflexible integrity, exempified in this plain man from Illinois. It was in defiance of his personal interests, but in obedience to his conviction of right, that he spoke words of such moral weight that a nation came to recognize their truth and turned to him for leadership.—*The Baptist Home Mission Monthly, New York City.*

MATTERS IN LIBERIA.

The Legislature of Liberia assembled at Monrovia on the first Monday of December and the reforms required by the Powers—Great Britain, France, Germany, and America—have been under earnest consideration. The reforms required are the following:

1. The appointment of a financial expert, who will place the finances of the country on a sound footing, and will advise the Secretary of the Treasury on financial matters.

2. The establishment of a well-armed and well-disciplined police force under competent European officers and one that will command the respect of the powers.

3. The appointment of at least three more European customs experts.

4. The reform of the judiciary.

The first three items have been complied with, and every effort is being made to comply with the last.

There was at first considerable friction among the people with regard to these matters, owing to insufficient information, but the crisis, according to our last advices, has been considerably relieved.

It is said that the French have arranged to garrison both sides

of the Franco-Liberia frontier until such time as Liberia can station an efficient force under European officers.

The resources of Liberia are said to be vast, and there is no doubt that, now an earnest effort is being made to carry out the much-needed reforms recommended by the powers, the Republic will be able to command all the capital necessary to carry on her important work; and Liberia will become one of the most successful of West African countries.—*Sierra Leone Weekly News.*

INSTRUCTIONS TO THE MEMBERS OF THE LEGISLATURE BY THE CITIZENS OF MARYLAND

IN GENERAL CITIZEN MEETING, HELD AT THE COURT-ROOM, MIDDLESEX, CITY OF HARPER, NOVEMBER 9, 1908.

Whereas the Legislature at its last session saw fit to request His Excellency President A. Barclay to send abroad special envoys to the United States of America, with the intention of bringing Liberia into a closer relationship with the United States Government; and

Whereas one of the aforesaid envoys in the person of Vice-President J. J. Dossen having hailed from this county, and whose address made to the citizens of Maryland county was encouraging; and

Whereas it is the hope of the citizens of this county that everything possible will be done to strengthen the efforts of the envoys; and

Whereas it is the constitutional privilege of the citizens to instruct their legislators in all matters that concern their welfare: Therefore

It is Resolved, 1. That all members of the National Legislature of the county of Maryland be and are hereby instructed by the citizens of this county at a general meeting of the citizens, to do all in their power to elicit a stronger relationship between the United States of America and Liberia.

2. That they are further instructed to support the various propositions presented in the report of the envoys so far as they are conducive to the best interest of our common country.

3. That they are further instructed to oppose every and all

actions contrary to law, no matter by whom such actions have been perpetrated.

4. That they are further instructed to follow up closely all actions taken in connection with the reports of the special envoys to the United States of America and Germany, with a view of affecting such a relationship as is so much desired by the people of this country.

5. That they are further instructed to authorize the President at the ensuing session to send abroad a special commission to negotiate an American-German loan which will enable Liberia to wipe off the existing debt of 1871 and the £100,000, which is pressing her at the present.

6. That the Legislature take steps that will put our Country on a proper defensive basis.

7. That 5 per cent reduction be made on each Kroo laborer shipped out of the country.

8. That the 10 per centum retrenchment law be repealed.

9. That the Legislature is further instructed to inquire into and investigate the condition of the police frontier force as to whether it is being conducted according to law; and if it is not, to take such actions as will bring the aforesaid police frontier force under the proper officer, who will so administer its affairs as to accomplish the desired end contemplated in the special act inaugurating the same.

10. That the Legislature and the citizens of the Republic of Liberia are most respectfully requested to acquiesce and support these resolutions for the general benefit of the country.

11. That these resolutions be put into print and copies sent to the members of the Legislature, other officials of government and circulated throughout the Republic.

J. H. TUBMAN, *Chairman.*

S. C. M. WATKINS,
Secretary to the meeting. —*African League.*

DEARTH OF ELEMENTARY SCHOOL TEACHERS.

Education is a subject which cannot be exhausted. It is very comprehensive, and its importance keeps pace with its magnitude. Nothing makes for the temporal advancement of a

people like it or enhances their welfare. It forms and informs the mind, improves its condition, communicates trust, and promotes usefulness. It helps the people to be resourceful, and contributes, in no small measure, to bring them wealth and comfort. What we are today as a people we owe largely to education. No community, then, can afford to neglect it. Now that the government has realized its responsibility in the matter and intends to shoulder its burden, we do not wish to anticipate its movements. We are sure that every means will be adopted to give effect to its plans. We could only wish that those plans will give general satisfaction.

We have received a communication on the "Dearth of Elementary School Teachers," which we publish in another column, and which provokes a few words from us. The writer most properly emphasizes the necessity of having trained or certificated teachers in our elementary schools, but goes the extreme of calling all other teachers without a certificate empiricists. This is too much, we think. He even hints at a suspicion that such teachers should show good results in their work. He writes:

"Strange to say, with us here, the empirical teachers are those who are honored with very high percentage of proficients, year by year, as the inspection comes round; this certainly does not mean that they are the best teachers, but that something is wrong somewhere, which I will not stay here to point out."

We hold no briefs for such teachers, and, in fact, would hail with delight the day when every one of our elementary school teachers is in possession of a certificate. But, over and above the fact that there is a success which is born of conscious defect and a failure which is the offspring of over-confidence, as illustrated in the fable of the Hare and the Tortoise, we would point out that the principle of discrimination between the true and the empirical teacher lies deeper than the mere possession of a certificate. This, we are glad, the Inspector recognizes. Not conformity to a code only, but originality also, should count. We would have been better pleased had the writer directed attention to the fact that if these uncertificated teachers could show such good results how much better results they would show if they had gone under training.

There is a danger of over-emphasizing book learning at the expense of originality and of dealing hard and undeserved blows to those who have not pursued the same lines as ourselves, just because they have not done so. When such is the case we forget the natural law of progress, which is practice before science, and lose sight of the fact that the principles enunciated in books were discovered by mind in obedience to this law. Certificates, in themselves, do not make teachers. They are hall-marks of proficiency in the art of teaching—only this, and nothing more. Certificated teachers have not the monopoly of the art of teaching any more than normal colleges have the monopoly of the production of teachers. The work of a normal college is to find out the true teacher, set him on right lines, and announce him to the world. The true teacher is born, not made. He is not the product of human wisdom. He derives his qualification from no school or college, but direct from above. He is a God-send and a blessing. Glorious when a normal college lays hands on such a man and announces him to the world!

Education without teachers is inconceivable. We doubt not, therefore, that the government will make better provision for the training and support of teachers when the elementary education of the Colony is entirely in its hands, and so relieve the present situation.

If we had to account for the paucity of certificated teachers in our midst, we should hold as responsible, among other causes, the present syllabus which, we think, needs a readjustment and the lack of a premium on education. But our object is only to point out that education is wider than any school curriculum, and no institution can monopolize it.—*Sierra Leone Weekly News.*

PRESIDENT-ELECT TAFT'S ADDRESS TO THE NEGROES OF NEW ORLEANS.

Mr. Jones and my Colored Fellow-Citizens: I thank the committee of arrangements, of which Mr. Werlein, who has already addressed you, was one of the chiefs, for giving me an opportunity to meet you this morning. I should not feel that I had performed my duty in coming into a community in which

the colored people form so important a part unless I had an opportunity to meet them and speak to them.

I wish, first, to apologize for my tardiness. That's one of those rare blessings—not to be tardy, but to be prompt, is one of those small virtues that, nevertheless, enter into the success of life, and I don't wish by my example to interfere with the progress of anybody else by encouraging that sin, but if you had a committee of the Progressive Union arranging a good many things for you to do, and if you were trying to form a Cabinet, to prepare an inaugural address and to get over the effects of sitting up pretty late at night as the result of New Orleans hospitality, perhaps you would be willing to forgive me.

I am glad to be here under the auspices of the Colored Young Men's Christian Association, for I believe that association, colored and white, to be one of the great instrumentalities in our civic community for keeping young men in the path of rectitude and virtue. And those of us who have been young men know that we cannot have too many instrumentalities of that sort. I could go on and discuss at some length the great results accomplished by that association, not only in the cities of America and Europe, but in those dependencies in which we are greatly interested—in the far distant islands in the Pacific, in Cuba, Porto Rico, and on the Isthmus of Panama. But I have some other things to say this morning, and I close my reference to that association by expressing my profound sympathy with its objects and my desire, whenever occasion offers, to aid it in the great work in which it is engaged.

Now, I am going to make you a non-political talk this morning. I hope that I am to be the President of the people, and I hope that nothing that I shall say while the guest of a State and a city, under non-political auspices, will be construed into a partisan or political reference. But there are certain propositions upon which members of different parties agree, and I am glad to know that from the speeches of this morning. In the first place, you are in America as a part of the American people. As the Rev. Mr. Walker, of your race, said in my presence, in Augusta: "We feel very happy in the South, and there isn't any place between this and glory to which we wish to go from here." It's easy to sermonize and lecture, but when you are on the plat-

form there isn't much else to do. It isn't that, by being here and laying down general propositions, customs, and virtue, that we assume to be better than our audience, but we are only conferring together and making suggestions for the common good.

Now, a reference was made in the very clear, lucid and beautiful address of welcome which we heard this morning to religion as an element in uplifting your race. I agree that it is a most important element. I agree, too, that your race is very subject to that influence. You are an emotional race. But I want to point out a little difference between emotional religion and that religion which stays. Now, a man who loses himself in ecstasy in a prayer to God at night and the next morning spends all the family earnings at a saloon, possesses the kind of religion that doesn't work. I believe in work.

Faith is right, but works are necessary. And I believe, too, as you do, in the responsibility of the individual. I quite agree that, to our human eyes, the difference in burdens and in obstacles that individuals have to encounter is very great, and that the man of wealth or the man born to luxury, ease, and comfort, seems to have a great deal easier time than the man who has every temptation to steal and to get along in any way because of the difficulties that are presented to him in life. But when you come to consider the other side of the question, it is the overcoming of difficulties that makes character. Take the instance of the young man of wealth; how many young men who had a competence when they came to be 21, do you know, who have accomplished anything in life? There are some, but you can count them on the fingers of your hand, within your personal knowledge. Well, why is that? It's because it's so much easier to do nothing when you don't have to do anything, that a man remains in a condition of no growth and stagnation, and if friction produces heat, it is obstacles overcome that make character. And as for me, I would a good deal rather believe in the religious character of the man who saves his week's earnings and goes to church regularly than the man who is unctuous and talks loudly at prayer-meeting, and yet lets his children go without comforts. Now, I am saying this because I believe that the virtue of thrift, economy, and industry are the virtues that are going to rescue your race and put you on a level with progress and success. I believe you have your own future to work out.

Now, with reference to the race question and race feeling in the South, I have this conviction, that we have made great progress in forty years. The work to this point has been hard and heartrending, and at times the agony of spirit has been very hard to bear, but as you look back over the last fifty years, as any one looks back over your history during that period, the progress that has been made is marked. Now, I say that not to make you conceited, not to swell your heads, but merely to give you encouragement, for I believe in encouragement. Of course, a race of people, as an individual, can lessen its usefulness by getting an impression of individual importance, of individual ability, and by the fact that he is the only one in the community, but I have discovered in the history of your race that you haven't been lacking in candid friends to tell you the latent defects of the race. That sort of candor can be overdone, and what you need is a clear, truthful statement of how you can work out your future by the practice of thrift and industry, making yourselves useful in your community, and by that very usefulness compelling the respect that you desire. And, on the other hand, not looking about for people to help you on with something you haven't done. My own judgment is that we are reaching a point that, to those of us who believe the question can be settled, should be a great encouragement. What we of the North must avoid doing is to give the impression that we are in any way attempting to force a settlement. What we are to do is to stand by and encourage the movement of friendliness and mutual interest between the whites and the blacks. I don't like to criticise people. That's easy, but it doesn't help. But you can differ from people without criticising them. One of the things that always strikes me with a little bit of amusement is the solemn consideration of difficult questions by people who offer a solution with tremendous earnestness by a proposal that no man, when he sits down to think over it, can regard as practical or possible. The proposition to which I refer is that the white and the colored people cannot live together in the same community, and therefore we have got to move the Colored people out from that community into a far distant land. Now, do you believe anybody, when he sits down and thinks about it, will regard that solution as possible? Well, of course he doesn't. You

are here, ten million people, and where are we going to move you to, and how are we going to do it? And if we attempted to move you, the first persons who would protest are those people with whom it is said you cannot live in peace. It doesn't do any good to say that the race question is insoluble; that the two races can't live together in the same community, because you are doing it. And we are getting along, and that is the problem we are to settle. There isn't any other problem before us. In other words, I would like to get down to hard tack and practical business in this matter, and that business I believe to be, as the gentleman who delivered the address of welcome said, is in the elevation of the individual; in his education and in his training, and in those hardy virtues that tell of the standing of a people in a community. Now, advanced education is necessary in order to teach a comparatively few leaders of the race—professional men—but, of course, the great education that is needed for the colored people, as is needed for other people, is the practical education and the industrial education that shall fit their hands to progress, thrift, success, and well-to-do character in the community.

I have been told in the address of welcome, and only want to comment and reiterate, that you are here in this community with the white man; that he has largely the wealth and largely the advantage of you in education; that you are necessary to him and he is necessary to you. It gave me great pleasure to hear the mayor of your city say that you are a law-abiding population. I believe the conditions prevailing between the two races in the South today and the earnest interest that the white man in the South is taking in your development are the great grounds for thinking that the race question is in process of settlement. You have got to know that you cannot, as a people, stand behind criminal lawlessness of any sort and receive the sympathy of the white people at the North or the white people in the South. You must condemn your own criminals with the same severity that you condemn white criminals. Now, I agree that that is difficult, because you have a history in which injustice has been shown to you, and you are naturally suspicious, when a man is condemned, that there may be race prejudice entering into the condemnation. That is an element of difficulty to eliminate,

and yet you must eliminate it, and you must, if you would be American citizens, side with law and order against your own people as well as against a white ruffian. In other words, if you want a "square deal," you have got to give it. You cannot ask for justice on the one hand and then say you ought to be released from its enforcement on the other.

Now, my friends, I want to extend to you my earnest feeling of sympathy in your struggle onward and upward. I am greatly encouraged by the presence of such an audience as this, and of the school children, but, for the interest of your race, do not encourage them to believe that there is anything in the way of honest industry that is above them.

Let them understand that labor is honorable, and that it doesn't make any difference how humble the character of labor, it dignifies the laborer; that if a boy has a high school education and can't get any other work, that it's honorable for him to go down in a ditch and work.

Now, my friends, I tell you when a man comes to preach and sermonize, it's a little dangerous, and I'm afraid, if I went on, I should continue in the same strain, where you might think I ought to change the subject. I only want to say again that it gratifies me to have had the opportunity, under the auspices of Dr. Jones, your chairman, whom I have known for years and value most highly, to be here, to have this talk with you and to give you encouragement, so far as I can give you encouragement, and I believe I can, in saying that the problem is working out in the South (there are theorists who say it never will work out), and that it is working out by the cultivation of mutual good feeling and interest between the races in the South, and that we in the North are glad to stand by and help when we can, but we don't want to come in here and, by a process of action that shall arouse feeling against the object which we have in view, to mix up matters and deal with things that are better understood here.—*Southwestern Christian Advocate.*

A VISIT TO SIERRA LEONE, WEST AFRICA.

BY REV. O. FADUMA, TROY, NORTH CAROLINA.*

It was eighteen years ago I left Sierra Leone for the New World. From that time till now what great changes! To be in Freetown, the capital, in the morning and before sunset to find oneself in the hinterland seemed unreal. It was like a vision of a new earth. Instead of the slow gait of natives, to see them moving quickly and rushing to catch the trains is a high compliment to civilization. The telephone and electric telegraph keeping in close touch with the movements of the interior tribes, the opening of railroads, causing speedy transportation of products to and from the port in Freetown, and the trans-Atlantic cablegram bringing in daily news from the world's civilized centers. These and more are some of the changes one is forced to notice among the material developments of the colony. To one like myself whose sympathies and tastes are oriental, it was more pleasing to see the light, free, healthy, picturesque dress of natives than the tight-fitting western garment in a highly tropical land. Tribal customs hoary with age, yet preserving all that is vital in native life, rushed to my mind with a new meaning. Eighteen years in a comparative study of east and west, of the civilized and semi-civilized, cannot but make my trip an exceedingly pleasant one.

Sierra Leone was founded in 1787 as an English colony. The State of North Carolina was only twelve years old and the United States an infant of eleven years in maintaining its independence when the African colony joyfully accepted English protection. It is now about a century and a quarter since missionary teaching was offered her. It is the oldest British colony in West Africa. The natives are the best educated in any portion of British Africa. In church and state they occupy the most responsible positions of trust and honor. The first West African Bishop was Samuel Adjar Crowther of the Yomba tribe, educated in the

* Mr. Faduma, a native of Africa, educated in England and in the United States, a graduate of Yale Theological Seminary, is now pastor of an A. M. A. church and principal of a flourishing school in Troy, N. C.

Church Missionary Society's College in Freetown. The first African Knight was Sir Samuel Lewis, the dean of the Sierra Leone bar, and a man of profound legal learning. The pedigree hunter who is always anxious to find a drop of white blood in the Negro so as to attribute any superior qualities in him to the white man finds his theory of white superiority without a foundation in Sierra Leone where the majority are black people of refinement and education. Here are to be found distinguished native medical practitioners, barristers-at-law, ministers of religion, government officials, educators of high rank, editors and business men, all products of consecrated missionary work. In general culture the native Sierra Leonean holds his ground against all comers. In the school room he is more of a German than an Englishman. There is a class of white traders in Africa who are not favorably impressed with the Sierra Leonean. On account of his one hundred years of tutelage in the civilization of the white man, the Sierra Leonean knows his rights and dares assert them in a manly way. Like the average Britisher he is law-abiding and loyal, but fights to the last by appealing to the courts for his rights.

Among the Missionary Societies in operation are the Church Missionary Society with three institutions of learning, one of which is Fornah Bay College which is affiliated with the University of Durham and confers degrees in Arts and Theology. The Society is now self-supporting and has been so partially for about forty years. The Wesleyans have a large following and two high schools, one for each sex, besides a theological school. They are self-supporting. There are mission centers in the hinterland supported by the parent society in England.

The United Methodist Connection is also self-supporting, and like the Wesleyans has a fine array of native preachers. The missionary churches have many parish schools connected with their work. It is in these schools that the natives look for their elementary as well as moral education. There are no public schools. The government gives aid to them on the basis of successful examinations being passed under the direction of the Inspector of Schools.

Among missionary societies that are not British is the United Brethren whose headquarters are in Dayton, Ohio. The work of

this society, like all other American Missions, is distinctive, in that it combines the spiritual with the industrial. Its work among the tribes in the hinterland shows an advance upon the British method. Its school recently established in Freetown is destined to break down some old superstitions in connection with the education of the native. It is the first school to include in its curriculum an agricultural course. This kind of education will in the long run appeal to the common sense of the native, and is a tribute to American practical common sense. It may be interesting to Congregational friends of missions to know that the first mission in West Africa was among the Mendi and Sherboro tribes of Sierra Leone, which were turned over to the United Brethren. Among the first Afro-American missionaries of the American Missionary Association are the Rev. A. P. Miller, for many years the pastor of Dixwell Avenue Congregational Church in New Haven, Conn., and the Rev. Joseph Smith, pastor of the Congregational Church in Chattanooga, Tenn.

The Roman Catholics have a strong following in Freetown, the capital, and a beautiful pro-cathedral with ornate services. They have been and are still unsurpassed in needlework among native girls.

The liturgy of the Church of England is used in almost all of the Protestant churches. Ministers and choirs are robed and the psalms chanted. The tendency is toward Anglican forms. Preaching in the non-conformist churches is more evangelical with, on the whole, more heart to heart sermons. Worship is more dignified than that in African-American churches. There is none of the extreme sensationalism and vagaries either in preaching or singing as in Negro churches of America. Because these churches are growing they have many problems for solution, chief of which are:

1. A strong feeling for a native Christianity. Christianity in Sierra Leone is too much of the English type. The dress is Anglican. Native thinkers are asking for an interpretation of Christianity which will leave the African and Oriental in keeping with the spirit of Christianity.

2. How to restore native social customs which through ignorance were thrown aside. It is now felt that Christianity should renovate and modify, not destroy those customs which preserve the morals of the people.

Oriental philosophy and the occult sciences find a welcome among a goodly number of natives. The facts of Christianity are received and subjected to reason. There is agnosticism, but so far it is Christian agnosticism. There is no atheism. It is a fact that the best friend of the native is the Christian missionary. The mistakes of the missionary are mainly from the head, not from the heart. The chief obstacle to Christianity is the unregenerate, materialistic white man. He is the most dangerous heathen in Africa.—*The American Missionary.*

PROBLEMS OF THE AFRICAN FAMILY.

BY MINNIE M. CUNNINGHAM.

Some of our Benito young people are busy just now arranging their marriages. Would it be worth while to tell you a little about this vexatious problem in Africa?

Among the most enlightened people, parents do not wholly arrange a marriage, as was done in earlier times, but they, or rather the circle of relatives, have much to do with it still. The African counts his relatives to the remotest bounds and takes them into the very bosom of his family. All his uncles, aunts, great-uncles, great-aunts, and the children of his father's older brother are addressed by the terms, "father" and "mother;" and cousins, not only of the first degree, but the second, third, and fourth are called brothers and sisters. The tie that binds this big family together is so close that there is no chance for individuality. They help each other and share with each other to a very foolish degree. If a wife is to be bought for one of the boys, all the family help pay the dowry. If a girl is to be given away, all share in receiving dowry. All have a say in arranging the marriage and, when a young wife is brought among them, all have some authority over her. If she is to get along smoothly, she must try to please the entire relationship.

There is a long, detailed code of etiquette for a wife to follow. Every precaution is taken to see that she pays proper respect to her husband's family, including numerous and distant relatives. One or two illustrations will suffice. The wife may not use the true names of any of her husband's people, either in addressing

them or in speaking of them. She uses another set of respectful titles. She must not speak their correct names, even in speaking about other people who have the same names. If her own name chances to be the same as one of theirs, she is not permitted to speak it again. As her children are always named for her husband's people, she may never speak their names, but calls them by others. In the case of a death among her husband's people, a wife must observe many ceremonies. If she is negligent she is the subject of much faultfinding. She must strip off personal ornaments, wear very old clothing, and lie on the floor wailing, for some weeks. If her husband dies she must cut her hair, a sore trial for the young African woman, whose hair is of such slow growth that it takes many years to get it back.

There is always difficulty in accomplishing a marriage between members of different tribes, and tribes are so small that the young person's matrimonial territory is limited to very narrow bounds; especially as they take account of relationships so remote that it would require a logican to trace them out. A young man here at Benito has been searching among other tribes for a wife. He is a bright, attractive young fellow who, if customs were like those at home, could have his choice. After meeting disappointments by running up against the family councils, I asked him if it would not be well to consider further the girls in his own tribe. He replied, "Oh, no, it is no use; I would be told they are all my relatives." He has finally found a girl from another tribe, and we hope to see the marriage take place within a few months.

As a rule dowry is given.* Some who have thought it wrong to take dowry for their daughters have accepted presents from the bridegroom and his family. But in case of a separation, all gifts are required back just as if they had been a price paid. We have a young woman who left her husband because he took a second wife. No pay had been asked for her, but many presents had been made to the girl's people. Since the separation there has been one continual grind on the part of the husband and his family to get returns out of the girl's family. It is difficult to tell whether the end will ever be reached, so many had a hand in

* Equivalent to purchase.—Ed.

the affair. The girl has even been returning to the husband's relatives gifts which she received while his wife.

Our cook recently died and his widow is held in her husband's village because her people are unwilling to pay back the price which was given for her. A brother of the husband wants to take her for his wife, and that is what her people wish, but the man has a wife already and this woman is a Christian. While she refuses to go into polygamy, she must still remain in this village. Sometimes a woman earns money and finally frees herself from dowry obligation, but that is very hard, for the amount is large compared with any wages she can earn.

Our spirits rebel against this slavery of the women. We are trying to instill right principles in the hearts and minds of our young people. Reforms work slowly among those so deeply in bondage. Only by a broadening and strengthening of character through Christianity and education, will Africans be strong enough to break the old customs and her women be free.—*Woman's Work for Woman, African Number.*

ABOUT LIBERIA.

FUTILE VISIT OF ITS COMMISSION TO THIS COUNTRY—WANTED TO BORROW MEN—ALSO WOULD HAVE LIKED A PROTECTORATE, IF YOU PLEASE.

BY WILLIAM E. CURTIS.

Last May there appeared in Washington a commission of five persons appointed by the government of Liberia, consisting of Dr. G. W. Gibson, J. J. Dossen, C. B. Dunbar, C. R. Branch, and T. J. R. Faulkner. They brought credentials as special envoys, with authority to arrange an arbitration between the United States and Liberia, and to ask this government to extend a protectorate over that country for the purpose of guaranteeing its independence and integrity against the encroachments of powerful European governments.

The commission was also instructed to solicit the good offices of the United States for securing treaties of arbitration between Liberia on the one side and England, Germany, and France on the other, so that disputes with these countries, which are liable

to arise at any time, may be settled in a peaceful manner and not by force.

Another object of the mission was to ask the President of the United States to loan the government of Liberia officials from the customs, Treasury, Post-Office, education, Agricultural, and police departments to reorganize and direct affairs in that little Republic for an indefinite period.

Another purpose of the mission was to induce the United States to assist in the emigration of Negro farmers, mechanics, and capitalists to Liberia for the purpose of developing the resources of that country, and the commission was authorized to offer liberal inducements in the way of land and concessions.

The commission was also instructed to arrange for the establishment of a regular line of steamers between the United States and Liberia, to be assisted by subsidies from both governments.

It was also instructed to explain to the chamber of commerce and other commercial bodies in this country the agricultural, industrial, and commercial advantages of Liberia, and to advertise the opportunities for the cultivation of coffee, cotton, cocoa, and other tropical staples, and to offer concessions for railways and cart roads, and for working the almost unlimited forests of rubber, mahogany, and other trees. It was also to exploit the mineral rseources, as gold and iron are found in abundance.

POWERS ARE INTERESTED.

The commission came here in May, was formally received by the President, and had several interviews with Secretary Root and Secretary Bacon, in which these officials were enlightened on the several points involved in the mission.

Secretary Root pointed out the impossibility of a protectorate, and told the commission that we could not guarantee the independence of any foreign country, but promised to use the good offices of this government with England, France, and Germany, which was immediately done.

All three of those governments in reply gave our Ambassadors assurances that they would not interfere with the independence of Liberia, but each of them urged the co-operation of the United States in the reorganization of the Liberian government for an honest administration of the finances and the preservation of

order. The British government suggested that the best thing we could do was to appoint some American to act as adviser to the President of Liberia similar to the "residents" at the courts of the native princes in India. Earl Grey also suggested that competent Negro lawyers from the United States be sent over to Liberia to act as judges, because the native judiciary is so lamentably incompetent and corrupt. Similar assurances were obtained from the other European powers, and all of them endeavored to thrust upon the United States the responsibility for looking out for the welfare of the Liberian Republic and the reorganization of its government.

Nothing was said about an American naval station in Liberia, although that has been proposed several times in the past. It would be a great convenience if our navy could have a supply and repair station on the other side of the Atlantic, but it is not believed that the European governments would be favorable to such a plan, and the climate of Liberia is altogether too hot and unhealthy.

COMMISSION GOT ADVICE.

Secretary Root explained to the Liberian commission that we had no authority to loan their government any of our officials, but recommended that they confer with Booker Washington, Bishop Hartzell, R. C. Ogden, of New York, and other gentlemen who are particularly interested in Liberian affairs, and solicit their co-operation in selecting competent men of experience from the civil service of the United States who would be willing to go over to Liberia. He also advised them to get some strong colored men from Tuskegee with the capacity for leadership and control to take the lead in developing their resources, and teaching the natives how to apply their labor to the best advantage. He questioned them closely concerning their boundary disputes, their financial condition, their revenues, their foreign debt, their internal taxation and the possibility of constructing roads and other internal improvements. He explained why it would not be practicable for our government to promote emigration, and told them frankly that there is no possibility of securing a subsidy for a steamship line to Liberia so long as Congress refuses to give even reasonable mail pay to steamships already carrying our commerce to other countries.

Mr. Root talked with them very frankly, gave them some fatherly advice, and finally agreed to recommend, as he has already recommended, the appointment of a mixed commission of practical men of business ability and experience to visit Liberia, to advise that government, and to report to our Congress some practical plan for assisting that country to improve its condition. Mr. Root urged very strongly that the commission get into touch with Americans who have had practical experience in building up governments in Cuba, Porto Rico, and the Philippines, and if possible to induce some of them to go to Liberia under contracts, with full authority to reorganize their treasury, customs, courts, post-office, educational, agricultural, and police departments, without depending upon official assistance from this government.

The same commission went to Germany on a similar errand, and with similar results, and returned to Liberia without accomplishing anything in the way of practical results.

CHANCES FOR DEVELOPMENT.

There is not the slightest doubt of the natural wealth of Liberia. There are magnificent forests of mahogany and other fine timber that are practically unexplored, the soil will produce the very best of cotton, cocoa, and coffee, but the people are too lazy to work it, and the little that is produced is of an inferior quality. There are all kinds of medicinal plants waiting to be gathered. Gum copal, which is the largest source of revenue for the South Sea Islands, is abundant, but is not gathered at all, and the rubber industry, which, as stated in a former letter, is in the hands of a German company, makes no monopoly of the trade, but simply pays the natives for whatever they may bring in from the government forests.

There are no roads, there are no vehicles, and none of the conveniences of civilization outside the city of Monrovia, which has about 10,000 population, mostly immigrants from the United States. There are a few schools on the coast, conducted by American missionaries, but the moral, as well as the material, condition of the natives, as a missionary expressed it, "is as bad as it can possibly be, and continually growing worse."

ATTEMPT AT COLONIZATION.

Some years ago Bishop Turner, of the African Methodist Church at Atlanta, organized an emigration movement through the South and sent two, and perhaps three, shiploads of colored people from the cotton belt across to Liberia. They were recruited by means of sending lecturers and distributing literature, brilliantly illustrated, throughout the villages and plantations of the South, and an arrangement was made by which those who wished to go could buy their tickets on the installment plan, paying so much a month. There was a great deal of enthusiasm, and the emigrants sailed from Savannah praying and singing "Glory, Hallelújah. We Are Bound for the Promised Land." But the poor, deluded creatures soon recovered from their hallucinations. Upon their arrival in Liberia they found that there was nothing for them to do, and no way of earning a living without the capital which they lacked. Many of them managed to return to this country with money furnished by their friends. Others still remain in Liberia, where their condition is much worse than it ever was in the South.

There is no need of emigrants. The population is already in excess of the demand. There is nothing for any one to do over there without some capital to work with. Land can be had for the asking, and without limit as to acreage, and there is a market for anything that the soil will produce, but no one has money to buy tools or pay for the labor that is necessary to redeem the land from the tropical vegetation that now covers it, or to provide the transportation and break the roads to haul the crops to market. There are nearly two millions of unemployed people in Liberia, living upon the bounties of nature.

OPINION OF AN EXPERT.

Consular Inspector Gottschalk, in a recent report to the Secretary of State, speaks of the magnificent possibilities of the country, but deplores the inefficiency of its administration, especially in matters of finance and with regard to the judiciary. The aborigines, he says, are not a troublesome people. They are kept in a state of peace and loyalty by gifts from the government, but produce absolutely nothing beyond their own food. The people

are very generally shiftless, very poor, and constantly pressed in upon by their British and French neighbors. The comparison between Liberia and the British colony, Sierra Leone, founded upon the same conditions, with similar materials, and having the same character of people and soil, is convincing that the Republic is rich in possibilities. Assistant Secretary O'Laughlin, in a recent letter to Secretary Fassett, pleads for one more chance for Liberia. He says: "It would be unfortunate for American prestige if we were to fail to give practical assistance, so that the inhabitants of Liberia might not become extinguished as a nationality, and place upon their race the opprobrium of being unfit to govern themselves."

Not long ago Mr. Henry F. Downing, a well known colored philanthropist, made an urgent appeal to the President in behalf of Liberia, and gave a very clear description of the situation over there. He says:

"Liberia's present misfortune arises out of the presence in Liberia of lazy, incompetent Negroes who went to that country to escape the necessity of labor. Since the establishment of that Republic over 65,000 American Negroes, and not less than 15,000 from the West Indies and other colonies, have gone there, yet Liberia's present civilized population does not amount to more than 30,000 souls. At the same time there is practically no immigration, nor is the absorption of the natives occurring with sufficient rapidity to make good the losses made by death. The mass of the people, being ignorant, immoral, and abjectly poor, are more or less dependent upon the government, and a few men have taken advantage of the opportunity thus provided to concentrate all the powers of the government in their own hands.

"It would seem that the government desires to be protected from territorial encroachments on the part of Great Britain. Nevertheless, its policy seems directed toward enabling Great Britain to deprive the Republic of its independence. Though Liberia's only source of revenue is derived from the collection of import and export duties, the control of these collections is intrusted to British hands. Though Liberia complains that Great Britain does not scruple to deprive her of her territory, she nevertheless selects British military officers to command the troops policing her border between Liberia and Sierra Leone. The press

is intimidated, and the people, held in the grip of ignorance, poverty, and immorality, are forced to submit to the will of the executive.

"There are many other sad facts which could be mentioned, but those set out above are enough to show that unless a radical change be speedily brought about Liberia in a very few years must lose its independence. This misfortune would seriously injure the American Negro, inasmuch as it would enable his enemies to point to the Liberian fiasco as proof of the Negro's incapacity for self-government.

SUGGESTS A PROTECTORATE.

The best thing that the United States could do to help Liberia is to join with Great Britain and France—whose territorial interests are paramount—to reorganize and administer the government honestly and intelligently, and to induce men with money to undertake the development of its agricultural and commercial resources.

Assistant Secretary Adee, of the Department of State, quotes Sir Harry Johnston, recently governor of a similar British colony on the west coast of Africa, as saying that Liberia is capable of sustaining a population of 20,000,000, and that her protection and development may be a somewhat paltry atonement by Britain and her daughter in America for the horrors of the slave trade.—*The Evening Star.*

WILL THE PRESIDENT SAVE THE LIBERIAN REPUBLIC?

The Republic of Liberia, it appears, is in dire straits and needs the helping hand of Uncle Sam. Therefore President Roosevelt would add another commission to the imposing collection of commissions which he has created in the last few years. The proposed Liberian Commission will cost the people of the United States $20,000. In a special message to Congress on Tuesday, January 19, the President expressed the hope that the necessary funds will be provided without delay in order that the commission may go to Africa at once and "report recommendations as to the

specific action on the part of the Government of the United States most apt to render effective relief to the Republic of Liberia under the present critical circumstances." In a letter to the President Secretary of State Root explains that "the 40,000 or 50,000 civilized negroes in Liberia, mostly descendants of colonists from the United States, find it difficult to control the native tribes and, because of their lack of education, are hardly able to conduct their own government in accordance with modern requirements."

The Republic of Liberia owes its origin to the efforts of the "National Colonization Society of America," organized in 1816 for the purpose of colonizing in Africa the free negroes in the United States. In 1847 the colony was declared an independent republic and was left to its own resources. The area of this republic is about 35,000 square miles. It has a coast line of 400 miles. Its constitution is modeled after that of the United States. It has a President, a Vice-President, a Senate and House of Representatives. It has also a Council of Ministers. Voters in Liberia must be of Negro blood and own real estate. No foreigner can own land in Liberia without the consent of the Government. It was assumed that the establishment of a republic in Africa, governed by "civilized Negroes," would have an elevating influence upon the barbarian Negro tribes; that the latter would renounce heathenism and savagery and would become useful and enlightened members of society in the Dark Continent. These expectations have not been fulfilled, otherwise Uncle Sam would not receive this "hurry call" from Liberia.

Is the Negro capable of maintaining stable and efficient government according to civilized standards? Does he prosper when he is in full control of his own affairs? Can he stand alone? "The interest of the people of the United States in the welfare of the millions of American citizens of the black race in the United States," says Secretary Root, "furnishes a strong reason for helping to maintain the Liberian colony. Its success in self-government will give hope and courage; its failure would bring discouragement to the entire race." Negro government in Haiti and Santo Domingo has proved a melancholy failure. The United States is already exercising a certain supervision over the affairs of Santo Domingo. More than once in late years it has seemed

that American intervention would be necessary to prevent Haiti lapsing into a state of anarchy and savagery. Must Liberia be placed under the perpetual guardianship of the United States? A handful of Dutch colonists established and maintained an efficient republic in Africa, although surrounded by millions of savage blacks. Cannot the civilized American Negro accomplish a task analogous to that from which the intelligence and courage of a comparatively few white men of Dutch ancestry did not shrink?

Is there imperative need, after all, of the presence of an American commission in Liberia when, in the course of a few months, Mr. Roosevelt will be in the Dark Continent? It is true that his hunting grounds will not be in the vicinity of the Liberian Republic, but the day he sets foot upon the soil of Africa, howsoever remote from Liberia, ought to be the beginning of the era of the regeneration of that unfortunate republic. If Mr. Roosevelt will only take with him all the speeches of uplift which he has addressed to Americans in the last seven years he may do a mighty work among the Liberians. The wicked heathen in the regions roundabout Liberia may cease from troubling the republic and give themselves up to "light and leading." How can Mr. Roosevelt be content with the slaughter of animals when he might redeem, regenerate and disenthrall Liberia and bring the cannibals and fetich worshipers of the Dark Continent to repentance? Does he not see whither manifest destiny would lead him?—*The Sun, Baltimore.*

EMANCIPATION IS CONTINUOUS.

At the entrance of the Negro building at Atlanta, Georgia, Exposition held in 1895, stood a statue, the creation of a Negro artist, representing a Negro form of strong muscles, with a questioning look upon his face, the shackles upon his wrists broken, but not off. This is a literal interpretation of the condition of the ex-slave today. The shackles of slavery were broken by the great emancipator, but the effect of slavery in many phases remains. Ignorance and poverty prevail and poverty largely because of ignorance.

It is said that when Abraham Lincoln was discussing the feasibility of issuing the proclamation at one time with Bishop Matthew W. Simpson, of our church, and in the course of that conversation Bishop Simpson urged vigorously Mr. Lincoln to sign the proclamation, said the Bishop, "Sign it, Mr. President, sign it." And in thus urging the issuance of the proclamation Bishop Simpson stood sponsor for the Methodist Episcopal Church and thereby brings to us as a denomination a relation to the problem which the proclamation created that we cannot shirk.

Lincoln's great stroke of emancipation would have been useless without it having been followed up with the second emancipation, which is as essential as was the first, namely, the emancipation of the soul of the ex-slave. By the first emancipation the slave was given freedom of the body and brought into the realm where he could control his own labor and the output thereof. The second emancipation has to do with the larger life, the bringing of the ex-slave into the kingdom of the freedom of the will, so that he has absolute control of himself in thought, in choice and aspiration. So long as there are ten millions of Negro people in this country who are in an undeveloped state as to religion, morals, education, and economics, no church that seeks to fulfill the commandment of the Master to disciple all nations, can justify itself if it fails to face this, America's most difficult and far-reaching problem. Lincoln's emancipation of the slave did not solve the problem of the weaker race. It made the problem more difficult of solution. If slavery could have been justified in the sight of God and man, there would have been no need of emancipation of the slave, the problem would have been solved. Upon the basis that the Negro was a human being with certain rights and privileges as such, with a soul to save, with a life to be refined and a mission to fulfill, slavery could not long endure. The emancipation of the slave only changed the viewpoint by which we were to approach the solution of the problem. Instead of solving a problem by emancipation Lincoln thereby created the largest problem that the American nation has had to face. And because the slaves have been freed in obedience to the dictates of an aroused American conscience and in harmony with the principles of the Declaration of Independence the American people assumed the task of the upliftment of the Negro, which cannot be set aside until

every phase of it has been satisfied and satisfied upon the basis of the work so gloriously begun by the great President.

In its effort to give the Negro Christian education and prepare him for citizenship the Methodist Episcopal Church is doing the only logical thing that could be done in following up the Emancipation Proclamation; anything else would be illogical. And the service that it is seeking to render the Negro is not only in obedience to the call of the Master, but it is equally urged by patriotic sentiment. There must be the equipment of schools which shall maintain the best possible faculties to the end that the emancipation so well begun by Lincoln may be continued. Lincoln was thoroughly wedded to the idea of gradual emancipation, and this term broadly considered recognizes that there is no such thing as immediate emancipation. There was an immediate termination of physical bondage. But full and complete emancipation from all the effects of slavery can only be by gradual process which recognizes emancipation as continuous. Lincoln did not complete the job; he began it. The completion thereof has been left to us, and as we revere the name of Lincoln and his heroic work in the saving of this country, and recognize the wisdom of his position on the question of slavery, we will resolutely set our faces to the completion of the task which he has left us. School houses, therefore, in every valley and on every hill-side, comfortably equipped and efficiently manned by good faculties are the demand of the hour. And this particular work of the Church has been committed to the Freedmen's Aid Society, which should not have a stingy and meagre support, but should receive large gifts from the Church for this very important work.

Surely the Church which Lincoln said had sent more soldiers to the battle field, more nurses to the hospitals and more prayers to Heaven than any other Church for the freedom of the Negro, will be no less zealous now in this larger work which we have inherited.—*Southwestern Christian Advocate.*

TAFT TALKS OF NEGRO.

DEVELOPMENT OF SOUTH DEPENDENT ON RACE, HE DECLARES—EDUCATION IS SOLUTION—TOO BAD RICH PHILANTHROPISTS DO NOT AID THIS PLAN.

Speaking at a meeting held in the interest of Hampton Institute, the Negro Industrial School, February 23, at Carnegie Hall, President-elect Taft told a representative audience that the Negro in this country had come to stay; that Negro labor was essential to the development of the South, and that the best and practically the only thing to do with the colored man was to educate him; to give him his opportunity. Incidentally he told the audience it was nonsense for United States Senators to assert that whites and blacks could not live together.

"If you read the Congressional Record you will learn that some great statesmen say it is impossible for the two races to live together; that the situation is beyond the hope of human effort. Well, there are 10,000,000 Negroes living in this country now, and what are you going to do about it?" asked Mr. Taft. He ridiculed the idea of transporting the Negro.

RACE FEELING DOES EXIST.

"Race feeling is a fact," he continued. Denial of it is illogical. You can't dispose of it by saying it doesn't exist. What we must do is to make it to the advantage of both races to see that the bad results of race feeling do not continue.

"The Negro is absolutely essential to the development of the South, and the more educated the Negro is the more valuable his labor is. Hampton Institute is doing a work of immense importance. If you furnish enough education to enable Negroes to use their minds and their hands you give them the opportunity to help themselves.

"No one can read the statistics without marveling at the progress the Negro race has made in the last fifty years under great burdens and despite obstacles. The race that produced a Booker Washington in a century can do miracles in time."

Taft told of his visit to the South and said that one of the things that impressed him most was the spirit of initiation

shown by Negroes. He spoke most highly of the work of Gen. Armstrong, who founded Hampton Institute, and said also the trouble was that Negroes are not the only ones in the South who need education.

BENEFITS OF EDUCATION.

"The influence of Hampton and Tuskegee is doing great good for the ignorant white children," he said.

Emigration, Taft said, would do good in the South. He favored "competition in labor, as well as in everything else." He had found that the introduction of Spanish, Italian, and Greek laborers in Panama resulted in better work by the natives. The Negroes, too, were Americans; they knew no flag but the American flag, and were willing to die for it. There was a great future before the race if the colored people were given a chance to improve their abilities and their character.

In conclusion he said: "There is nothing that offers such an opportunity for the wealthy men of this country who have money and do not know what to do with it as the cause of Negro industrial education in the South. I agree that it does not speak well for the intelligence of those who have money to distribute that Hampton is now seeking $2,000,000 as an endowment, and that Tuskegee needs as much more, when both institutions have demonstrated their usefulness and have shown that they offered the only remedy for the solution of one of the greatest questions that has ever presented itself to the American people."

ASKS FOR ONLY $2,000,000.

On the stage besides Taft were Robert C. Ogden, Bishop Greer, Booker T. Washington, Dr. H. B. Frissell, and William Jay Schieffelin, the latter as president of the Armstrong Association.

After the chorus of students from Hampton Institute had sung a number of plantation songs, Schieffelin called attention to the need of funds for the institute, saying:

"We only ask for $2,000,000, much less than the cost of a warship."

Schieffelin then introduced Bishop Greer as chairman. The Bishop said:

"The solution of the Negro problem, I believe, is to be found in one word, 'Opportunity.' Give the Negro opportunity to be-

come all God meant him to be, and he will solve his own problem."

Opportunity was best given through education, he said. Then he introduced Booker T. Washington, who told a story about Taft before beginning his set speech.

Taft, he said, had dinner at a plantation, and praised the cook, a negress. Taft's host told the cook what the distinguished guest had said. The cook had never heard of Taft, and after the master had endeavored in many ways to explain who the President-elect was, she said:

"Well, any way, boss, he certainly do look like he's been regular at his meals."

TRUE FRIEND OF BOTH RACES.

Washington, after thanking Taft for the interest he has shown in the negro question, said, in part:

"Judging from what he has said, and by what he has done, throughout his career, I feel safe in stating that the Negro race and the white race in the South will have no truer and wiser friend than President Taft. I feel sure, further, that he will inspire us with the same confidence, and will exhibit the same inflexible determination to deal justly with all sections and with all races as his great predecessor has done."

The speaker told of having been shown an inventory on the old plantation where he was a slave, putting the value on "Booker" as $400.

"If, during the years that have passed, I have succeeded in making my mind and body worth more than $400 to the cause of civilization, it is all due to the influence and the work of Hampton Institute, where I was educated, and where I received the inspiration that led me to devote my life to the cause of education in the Southern States," he said.

When Mr. Washington concluded his speech the curtain at the rear of the stage was raised and twenty or thirty Hampton students were shown hard at work—so hard that the sounds of their hammer blows resounded through the auditorium. Several of them were building a small brick house, one was building a wagon top, half a dozen were at work on a frame cottage, while the rest were tailors, printers, wheelwrights, chairmakers, shoe-

makers, and sign painters. Mr. Taft was greatly interested and the audience applauded.

Dr. Frissell and Mr. Ogden then spoke briefly of the work of the institute.—*The Evening Star.*

WE STAND FOR BROTHERHOOD.

Out of the myths of ages past,
Out of forgotten lore,
Out of the cannon's cruel blast,
Out of the waste and gore;
Out of the darkness and the din
Of many a battle fought,
We come to find our liberty
By true devotion bought.

CHORUS.

We stand, we stand for brotherhood,
We deal upon the square;
For right and justice to all men,
We'll ever do and dare.
We stand, we stand for charity
Toward our fellowman,
With plumb and level as our guide
Plain dealing is our plan.

We take the Bible as our guide,
And circumscribe our bent
By square and compass and confide
In God for blessings sent.
With fortitude we seek to aid
Our brother in distress
And found with prudence, it is said,
The trowel's usefulness.

More ancient than the golden fleece,
Our badge we proudly wear,
And sacred to the soul of peace
Who worries not with care.
With wisdom, strength and beauty too,
And faith and hope and love,
We'll try to square our actions thru
To meet our Lodge above.

—*Charles Alexander, 714 Shawmut Ave., Boston, Mass.*

THE PROBLEMS BEFORE LIBERIA.*

BY DR. E. W. BLYDEN.

In a lecture which I had the honor to deliver in February last at Grand Bassa I said, "Liberia resembles those plants which we call 'life-everlasting,' whose leaves, severed from the stem, appear to survive apart from the whole plant, with no connection with root or branch. They can be pinned up against a wall or anywhere and yet appear to be green. Liberia is like that plant." Now, I am here today to confess that this simile does not convey the whole truth. It cannot be said, without emphatic qualification, that Liberia has simply existed. She has done more than that. Her archives (I wish they had been preserved in their entirety) will show that she has had great men in her history. Her first settlers, the immigrants by the *Elizabeth* in 1820, and her subsequent settlers for forty years, until the civil war in the United States, were great men who made their mark upon this portion of Africa and gave an impulse in the right direction to the new State of which they laid the foundation—an impulse which has not yet spent its force. I have often felt it my duty to expose the fallacy of the statement that the first settlers were ignorant, crude, and benighted men from the shambles of America, unacquainted with the first rudiments of national life. But the only answer to this which I have deemed it necessary to make is, that on one single point, but that one a point of unsurpassed importance and significance, they were superior to all their successors from America. They came direct from the school in the land of their exile, to which Providence had sent them to be educated—the school which was abolished, under military pressure, by President Lincoln in 1863. They came with unimpaired racial instincts, still under the inspiration of the racial God, uncontaminated by the influence of the schools, the colleges, the universities, which have accentuated, if they have not created, the race problem in America, by diverting the Negro from his natural line and filling him with incompatible and unattainable

* A lecture delivered in the Senate Chamber at Monrovia, January 18, 1909.

ideas. If these first settlers, like the first disciples of Christ, were "unlearned and ignorant men," they were, like those disciples, full of the Holy Ghost and of power for the work which they were called to do in the fatherland. It is impossible to read the simple and artless but impressive letters which those men wrote back to their friends and benefactors in America, detailing their early experiences here, and to study the efforts they put forward to maintain their position on this coast—the bloody battles they fought to suppress foreign slave-traders, who had debauched the natives, the ardor of their love for the country, the glow of their patriotism—I say it is impossible to hear or read of these things without a thrill of justifiable pride and a sense of inward and infinite reverence for our ancestral predecessors.

In the course of our history we have had great administrators and eminent judges. At the very commencement of the colony, during the third decade of the nineteenth century (the colony began in 1820), we had as leaders and administrators such great Negroes as Lot Cary, Elijah Johnson, Frederick James, etc. In a letter addressed to me by the late Dr. James Hall, of Baltimore, the founder of Maryland county, he said that Elijah Johnson was a greater statesman than Jehudi Ashmun, the first white governor of the colony, and urged me, if I ever wrote the history of Liberia, to vindicate the character of that black statesman against the insinuations of Ashmun. The late William Crane, of Baltimore, also said the same thing of Lot Cary in his vindication of that statesman against unfounded charges brought against him.

Since the establishment of the Republic we have had such statesmen of international reputation as Joseph Jenkins Roberts, Stephen Allen Benson, Daniel Bashiel Warner, Hilary Teage, called the Thomas Jefferson of Liberia. As heads of the judiciary we have had such brilliant jurists as Samuel Benedict, John Day, Boston J. Drayton, C. L. Parsons, and it is, I am bound to confess, to the discredit of Liberia that the political writings and judicial decisions of those great leaders have not been preserved for the guidance and emulation of their descendants.

But if, deploring this discreditable omission, we should apprehend that, in the present crisis of our history, the star of Liberia

will for the time being be obscured (*absit omen!*), we have this consolation that the great men of the past furnish the proof, the pledge, and the promise that the eclipse will be only temporary, and that that star will emerge from the gloom with a brightness and brilliancy greater than ever. We may have to retire to take a better leap, as the French say.

It is an astounding fact that for more than eighty years a handful of exiles returning from a severe and cruel bondage—from political, social, industrial, and religious ostracism, and now hardly the half of that number—should have effectively, with little interruption, controlled a territory consisting until recently of six hundred miles of coast, containing a population of two millions of people in a vigorous primitive state. Long before the iniquitous transatlantic traffic in slaves had received its *coup de grace* by the abolition of slavery in the United States, Liberia had wiped out the diabolical trade from the whole of her extensive coast.

Is it not a marvel that the large aboriginal population of this vast territory should have submitted to the rule of a people so inferior to themselves in numerical strength and so lacking in national experience? Never, except on two trifling occasions, have the aborigines ever invaded a Liberian settlement, though the Liberians, it must be acknowledged with regret, have often invaded and destroyed their towns and villages.

But in spite of all drawbacks, in spite of unwise efforts to repress aboriginal energy and restrict their intercourse with foreigners, in spite of incomprehensible antagonism to the natives, which grew out of helpless inability to grasp the situation, there was a beneficent side to Liberia's influence. A vast extent of territory in West Africa, and it is said the most desirable portion of the coast, has been, in large measure, preserved from the ravages which the emissaries of a ruthless civilization would have introduced. Had Liberia, in years gone by, yielded to the appeals of energetic foreign traders and thrown her whole coast open to indiscriminate commercial exploitation, the whole Kroo coast might have been flooded with the poison which, if we are to credit Bishop Tugwell and Bishop Johnson, is now decimating the population of southern Nigeria.

It is also remarkable that, with all our political inexperience

and inaptitude, with all our domestic ups and downs, with all the dislocations and disruptions of our frequent elections, our independence has remained intact, and today both England and France, our next door neighbors, and Germany, as well as America, are deeply interested in preserving this independence. This is a unique and interesting fact in the history of a struggling people not to be lightly estimated.

We may assume then that, with all her drawbacks, with all her shortcomings, her sins of omission and sins of commission, Liberia has reached in the eyes of the nations a stability and a permanence which, *if she is wise,* cannot be imperilled by admitting the practical co-operation of a foreign power. It will be found that this friendly intervention on the part of England, this apparent violation of the principle of *quieta non movere,* is that the things which cannot be shaken may remain. England does not propose to denationalize Liberia, to lower her flag, or occupy her territory. As a consequence of the reforms which we are urged to make, Englishmen and other Europeans may be induced to invest capital in the country, but no European, whether merchant, planter, or official, would ever dream of settling in Liberia. He could not do so if he would. The climatic difficulties are insuperable. He will come to reside here for a time for business purposes, to increase his fortune or discharge his duties, and retire to his home after a term of years. Permanent residence is neither possible nor desirable to him.

There is a strong feeling of sympathy on the part of England towards Liberia. It was remarked some time ago that dispatches reach the Foreign Office in London in the English language from two independent nations to whom that language is both official and vernacular—both employing the same methods and quoting in support of their views from the same municipal and international authorities. Those nations are the United States and Liberia. No interpreter is needed between them and England. Dispatches from our little African State are submitted to the British authorities in the original.

Both England and America, then, have a sort of sentimental interest in Liberia, and England is endeavoring to open before us a door of progress that can never again be shut. This is all I consider that the great nation whose language we speak is endeavoring to do. He that hath ears to hear let him hear.

But we cannot ignore the great debt we owe to Germany and the Netherlands for valuable services rendered to the State. In all our reforms we must remember these two European nations, whose enterprising citizens, during the whole period of our national career, from the very beginning, have been with us, have helped us to develop the resources of the country, have fostered our agriculture, enhanced our commerce, and aided us to bear the national burdens. In many a tight and difficult place they have come to our relief. When through our own lack of political and commercial sagacity our Liberian craft disappeared from the coast the Germans, though the greatest sufferers from that political *gaucherie,* furnished us with the means of regular and uninterrupted intercourse between the settlements. More than sixty years of practical experience has given them an intimate knowledge of every nook and corner of our maritime domain. They have educated scores of our youths in the details of commercial life. In all our reforms, therefore, in all our enlargement of industrial and commercial empire, we must remember how much is due to them. Carl and Adolph Woermann and Hendrik Müller are names which, through whatever vicissitudes the Republic may have to pass, can never be lost sight of.

There is another marvelous thing in our history. All our prominent men—our great men—since the establishment of the Republic were, for the most part, born or trained on the spot, and, unlike the proverbial prophet, have won honor in their own country. It is a difficult thing for a man trained from childhood and youth to manhood among any people to rise to the top of the ladder among them—among a people who have witnessed the foibles and frailties and mistakes of his immature days. But this marvel has been achieved in Liberia by our rulers, and it must be admitted, in spite of prejudices and jealousies and hatreds, growing out of our unfortunate politics, this marvel has been achieved in a marked manner by the man at present at the head of the State. Many now living saw him come to this country a boy in humble circumstances and saw him rise step by step until he seized the crown and with the almost unanimous approval of the people who had witnessed the obscurity and weakness of his early days, and, also, with the unanimous consent of these people, more power has been entrusted to him than

to any other President known in the history of the country. A man to accomplish this must be a man of exceptional ability, and this ability has commanded international recognition. Of this the race should be proud.

But if it is difficult for a man to arrive among his own people at the heights that great men reach, it is still more difficult to retain that eminence. Local circumstances familiar to him—local prejudices and preferences, sympathies and antipathies—often warp his judgment and unfit him for keeping the height reached. It is for this reason that in administering her great colonies and dependencies England never permits any man, however great, born and reared in them, to hold the highest position. That Liberia has existed then for sixty years under her own native rulers is a marvel in the history of political administration on European lines, and it is also a marvel that, under the circumstances, her mistakes have not been greater or more numerous.

I may be permitted to remark here in passing that it is no slur and no reflection to say that non-European races cannot rule successfully on European lines on their own initiative. Mr. Morley, speaking in his place in Parliament, said it is absurd to think that they can. European institutions are the outcome of a genius peculiar to the European. Their methods and instruments of government, while intended to subserve the highest interests of justice, honesty, and humanity, and while, under proper European management, they do promote those sacred objects, yet they furnish also opportunities for the exercise and perpetration, without easy detection or conviction, of injustice, dishonesty, and crime on the part of those in power, especially among an ignorant and untrained people. Among such a people only the adverse and sinister tendencies of the European system come into operation. The Liberian system of government is European, and we need European help to avoid its snares and pitfalls; without such help and guidance we are continually falling into holes and ditches. We have *nolens volens* taken up the white man's burden and we need his aid to enable us to bear it with dignity and success.

One serious difficulty which has almost from the beginning confronted Liberia in the great and responsible work which lies

before us is that, perhaps owing to the democratic principle upon which the State is founded, which, as a rule, the people do not understand, every man thinks that he is entitled to put his own opinion forward on any public question and claim acquiescence in it or adoption of it in practice on the part of the authorities, and any little group of men think if they can call a meeting and talk about matters which they really do not understand, they have a right to send up their views and demand a hearing of them from the Legislature. Everywhere among us the "three tailors of Tooley street" are in evidence, but in all constitutional governments the right of those tailors to assemble and decide on national matters cannot be infringed.

There is nothing in the laws or in the spirit of our institutions to forbid any single man or any number of men from propounding their opinions, or even sending them to the Legislature. But it must be evident that if the principle were to prevail of *tot homines, tot sententiae*—so many men, so many opinions—really true government would be impossible, and there would be no political or intellectual progress. It is clear that there must be a head or leaders from whom the people should take their opinions and whose guidance they should follow. Indeed, the constitution has provided that the people, at stated times, shall elect certain men to whom the power to act for them is delegated, and even to think for them on matters with regard to which, for want of opportunity and information, it is impossible for them to form a correct judgment for themselves. The men so elected are the recognized and constitutional leaders of the people, to decide measures which the people may deem it necessary from time to time to recommend to their notice by petition. Everything, of course, depends upon the competence of the men selected for the work assigned them. Sometimes these men exceed the powers entrusted to them, either through ignorance or ambition; sometimes through indolence, indifference, or want of zeal they fail to avail themselves of the powers delegated to them for the good of the country. In either case, if the people do their duty, they resume the power which at the polls they committed to these men, and appoint in their stead others in whose intelligence, fidelity, and patriotism they have greater confidence. This power is sometimes taken back through the ballot box, sometimes

without the ballot box, in cases of pressing emergency. Such action is extra constitutional or *revolutionary*. We have happily had the latter experience only once in our history, during the little "reign of terror" in 1871-1872.

But, as I have just intimated, rulers are fallible. The best and greatest men are still only men and not angels. Sometimes the pleasure of ruling is too great for us, the intoxication of power irresistible. A leader is sometimes born, and assumes the *role* of guiding, not only without any authority from the people, but in spite of their opposition. He succeeds in getting around him a group of followers who believe in him absolutely and blindly follow him. There is danger in such enthusiasm, both for the man and for the cause which he advocates. He is able, under such circumstances, to impose his will upon his adherents. Such a condition is dangerous. The moment a man is able to impose his will upon his followers, either from what he considers necessity or for the pleasure of imposing it, there is danger in sight from every point of the compass. This is so whether the man is a born leader or an elected officer. Self is a difficult enemy to keep in subjection. There is danger when there is no self-seeking. When a man becomes so possessed or obsessed by his own ideas that all those over whom he exercises control become to him merely instruments, he is sure to come into conflict and spoil his work. Men are not instruments, not machines, but individuals.

This attempt to monopolize power on the part of leaders has destroyed many a political party in Liberia, and it is feared that the so-called Whig party is now trembling in the balance. *Mene, mene, tekel upharsin* is of frequent occurrence in human history.

The most meritorious and deserving leaders should be careful lest they are forced from their position in the saddle by too indiscreet use of the reins. If for any reason a leader tries to diminish all individual significance in those around him for purposes of easy manipulation, he will be sure to overstrain his influence and destroy his work in his lifetime or leave it after his death to a natural process of disintegration.

There are vast possibilities before Liberia. The Liberians are far better off than other civilized Africans in the European colonies in West Africa. We bring with us the spoils of the

house of bondage—a prestige of civilization with many of its useful appliances. We have shown to the aborigines the example of national organization, weak as it has been. They know that we are returned exiles, their own kith and kin, from a distant land. They know that we labored in that land under serious disadvantages. But they see us, on our own initiative, establishing settlements, building substantial houses, planting farms, and enacting laws under which life and property are secure. They see us constructing a military system, imperfect and inadequate as it has been, yet keeping order in large districts of country. They see us enforcing revenue laws along three hundred miles of coast in spite of the advantage sometimes taken of us by unscrupulous smuggling foreigners. We are the main, if not the only, channel through which they have held intercourse with the outside world. They see all this and they are proud of us. In their eyes we occupy the rank of princes, and it would not be difficult for almost any of us to ally ourselves with the royal families of any of the great tribes and become ruling elements in the land. Offers in this direction have been frequently made to us by powerful chiefs, but owing to the vicious ideas which entered into our training in captivity, and which we are unfortunately transmitting to our children, we remain apart from the powers of the land; we remain in isolation, in poverty, in obscurity—"poor amid great riches"—leading a hand-to-mouth existence, because, though citizens of a free, sovereign, and independent State, we are slaves to foreign ideas.

But many of us are finding out that it is impossible for this state of things to continue. We must merge ourselves in the indigenous forces of the land and become one with them in a vast body, social, political, and religious. They are ours and we are theirs. Nothing can separate us if we are wise. They are the root, the trunk, branch, flower, and fruit of the tree we are endeavoring to rear for the shelter of our people from the sinister and obstructive influences which everywhere in so-called civilized lands hinder their true growth and prosperity.

Let our leading citizens, then, form domestic alliances with the princes and princesses of the land. There is nothing in our laws to prevent this, and if there were it should be at once removed, to give free and untrammeled scope to the industrial,

commercial, and educational development of the country. This is the way of life for us; all other ways lead to death.

A letter from one of our youngest statesmen, addressed to me a few days ago, said: "You would have seen me yesterday as promised, but I was busy until eleven last night *talking politics.*" We have been doing this for the last 60 years—*talking politics* and neglecting the essentials necessary for our national growth and perpetuity.

And because we have been continually grasping at shadows and losing the substance our territorial integrity is now threatened. England has lately warned us that she cannot guarantee our territorial integrity unless we carry out certain reforms. Our territory has been from time to time mutilated. Piece after piece has been lopped off from our domain, and I fear that this process will continue unless we follow the path of righteousness which alone exalteth a nation. There is a spiritual righteousness, a moral righteousness, a physical righteousness, and no spiritual or moral righteousness can be built up on a basis of physical unrighteousness. First the carnal, then the spiritual.

I will give you an illustration of what I mean by physical righteousness and physical unrighteousness. We are told that the early English hunters of Canada deceived the Indians and made them believe that gunpowder was raised in the fields like wheat and corn. The poor Indians, relying upon the teachings of their foreign guides, sowed gunpowder in their little gardens for seed. They were sincere, but their sincerity did not make the gunpowder sprout and grow. They watered it for a long time, but the gunpowder harvest never came. Their act was physical unrighteousness—an infringement of the laws of nature.

We have a similar case in our own history. Mr. Allen B. Hooper, a farmer by instinct and training, came to Liberia from the State of North Carolina about sixty years ago, when very little interest was taken in agriculture by the settlers. He drew his land on the St. Paul river, in the present settlement of Clay-Ashland. As he had made farming a success in America by raising apples and peaches, he thought he could do the same here; so he went to work and cleared his land in the approved style and planted the seed he had brought with him. He watched the place daily. The seed sprouted and grew. He tended the

young plants carefully, as he was wont to do in America. He watered them regularly. They grew up into plants goodly to look at, but when he looked for fruit, behold, in spite of his unremitting assiduity, there was no fruit. They bore nothing but leaves. He had broken the law of nature, and all his labor was physical unrighteousness. The plants needed the invigorating influence of frost, and there is no frost in Liberia. Mr. Hooper's idea of agriculture was false for the country. He was sincere, but his sincerity could produce neither peaches nor apples, though he had the trees. By persistent study of the climate and soil Mr. Hooper soon learned the truth and put coffee seed into the earth. Then he had an abundant harvest in answer to his toil, and he became the pioneer coffee planter on a large scale and proved that in Liberia coffee culture could be made more than a mere amusement for people engaged in other occupations.

Now to apply this to our political circumstances. We have in the course of our history often contended with foreigners about this piece of territory and that piece of territory, contending by means of a diplomacy in which might and not right is the determining factor, and the aborigines, our own kith and kin, have sided with the foreigners against us. And why? Because we have presented ourselves to them as foreigners, and often unsympathetic foreigners, attacking and destroying their institutions, which we do not in the least understand—institutions which are for ourselves the only means of establishing and strengthening our position in this country. The natives see no difference between one foreign ruler and another, especially if the religious, social, and political institutions of those foreigners are the same, and they side with that foreigner who can make the greatest display of material force, and who shows least disposition to interfere with their customs and institutions.

We have in every way since our first arrival in the country endeavored, no doubt with the best intentions and believing that we had the highest and holiest sanction for our efforts, to emphasize our difference from and our superiority to the aborigines. We have sent missionaries among them to tell them that they are ignorant of God and the way to heaven—in "the gall of bitterness and in the bond of iniquity"—that we are so far above them; that we know God and are on the road to a better land.

But we have not met with the slightest success in these efforts during eighty years of expenditure of life and treasure. Missions after missions have been established and missions after missions have gone down, leaving not a rack behind. Would that it could be truly said that "they have not in any respect left a rack behind"! They unquestionably did some good, but "the evil that men do," not always consciously or intentionally, "lives after them." It is a remarkable and sadly significant fact that at Cape Palmas, where most missionary work has been done continuously for seventy-three years, and where nearly all the purely native preachers have been produced—the only part of Liberia which, on account of the great missionary exertions put forth there, has given its name to a bishop's see, and where under four resident bishops the missionaries have done their utmost to spread the gospel—there have been and are now more pervading hostility between the colonists and the natives and more frequent conflicts with sword and gun than anywhere else. This question deserves more serious attention than it has been the fashion to give it. Indeed, it has been and is our habit to avoid those natives whom we think we have brought over to our religion and civilization. A well known and popular Liberian merchant who flourished a few years ago, possessing a thorough knowledge of the native languages, used to say that he would never take into his employ any native who understood the English language. But why do we avoid the so-called educated aborigines? Because we have trained them as we were trained—slaves to foreign ideas, without anything of the modifying force which we gained by hard experience in foreign lands—and the incongruous results strike us when we compare our pupils with their brethren in their unsophisticated state. The former seem so dependent, so avaricious, so untrustworthy, so different from the untouched aborigines, that we often treat them with scornful antipathy. And what is worse, this incongruity also strikes those from whom they have been taken, who also distrust and avoid them.

Instead of our influence among the aborigines tending, as it was hoped it would, to raise slaves into princes, it has degraded princes into slaves. Nowhere have the sons of chiefs, trained under our system, which is an alien system, been able to return to their country and help their people. Everywhere you find

them lingering on the outskirts of civilization, discouraged, depressed, servile. I met a short time ago on one of the coast steamers a descendant of the great Prince Boyer, of Grand Bassa county. He had been trained in the schools of Liberia—a good English scholar. He gave me a most interesting account of the traditions of his family. And what position do you suppose he held on that ship? He was cook. This is a melancholy illustration of the outcome of the training of native princes under the Anglo-Saxon system. The French method of training has been far more useful, and has produced far more interesting and successful results. (See Dubois' Timbuctoo the Mysterious.)

The kingdoms left by their fathers to the native princes who have come under our training are now occupied by others, while the lawful heirs, our former *protégés,* have been driven from their country and live among strangers—Samson grinding at the mill, and as blind as that warrior was—

Monstrum horrendum—cui lumen ademptum.

This then is what we have done, and all efforts similar to those we have been putting forth along the entire coast have met the same result—turning princes into slaves, depriving salt of its savor and casting it out to be trodden under foot of men—and while we have been engaged in this fruitless, bootless enterprise, we have ourselves been continually decreasing, while the untouched aborigines whom we have been vainly trying to bring into the maelstrom with us have been constantly increasing, and we have recently learned that for their sakes and for the sake of the territory they occupy, the American government, our next friend and benefactor, has said that it would be better for Liberia to fall under the control of some foreign power. What does this mean? Have we been right in the past? If so, righteousness would have exalted us. That we have not been exalted, but diminished and depressed, shows that righteousness has been absent. We have been looking in the wrong direction—westward instead of eastward.

Our difficulty is this: We started wrong on our career to build up an African state in this country. Our American patrons in those days of scientific ignorance, or ignorance of the teachings of science, without knowledge or with inadequate knowledge of

anthropology and ethnology, in the goodness of their hearts and in their intense desire to do what they thought was lifting us to their own level, followed us to this country with the social, political, and religious institutions which they believed had helped themselves. They spent money and life to give us the instruments and indoctrinate us in the methods of their civilization, which, after all, was a civilization incompatible with the genius and idiosyncracy of the African, and they thought they could build up a Christian State in Africa on lines on which such a State had been built up in Europe and America. But up to this day, as I have said, Liberia has failed to become a Christian State on those lines, and, owing to climatic conditions and racial peculiarities, she can never be such a State. I mean to say that Liberia can never be a Christian State in the technical sense nor a civilized State in the European acceptation. Climate and race forbid it. To strive after this is striving after the wind. The word "impossible" is written upon all our efforts in that direction. We are constantly violating in secret and clandestine ways the laws which under those foreign institutions we have sworn to obey. We are constantly infringing the principles we have pledged ourselves to follow, thus becoming the most infertile and the most contemptible of beings—hypocrites.

But Liberia can be, and to prosper must be, a Christian State in the Bible sense, in the theological sense. She can pursue righteousness which exalteth a nation. She can make the God of Jacob her refuge. She can dwell in the secret place of the Most High and abide under the shadow of the Almighty. She can have the good will of Him that dwelt in the bush, and who is now speaking to our people in the interior from the midst of the bush, without the instruments called churches, which European genius and necessities have invented, but which, for us, are only ornaments and the means of confusion and disintegration. They are for us apple and peach trees bearing neither apples nor peaches. Liberia, in a word, can have religion without dogmatism—Christ without the church. The foundation of all morality is contained in these words—"All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets"—Matt. vii-xii. The European church in Africa exists as tropical plants flourish in Europe.

It needs money to keep it up. Religion, on the other hand, is like the palm tree, self-subsisting.

There is no successful independent nation in the world today, which has its religion from across the sea and from an alien race. History tells us that Christianity was driven from Japan because it was always a foreign religion. Liberia cannot be a free, sovereign and independent State when her religious development is limited by the views of men of a foreign race thousands of miles away, across the sea, and in a different climate.

That prince of American poets, James Russell Lowell, says:

> God sends His teachers unto every age,
> To every clime, and every race of men,
> With revelations fitted to their growth
> And shape of mind, nor gives the realm of Truth
> Into the selfish rule of one sole race.

This is echoed by an English poet, Rev. A. Lloyd, in his "Studies of Buddhism":

> A little here, again a little there,
> In varying measures, and in sundry ways,
> For men of different ages, various climes,
> God hath withdrawn the veil that hides His face
> Lest any man should say, "God grudged me Light,"
> And, grudging Light, denied the Hope of Life.

The more this is recognized the less will men be disposed to join with unsuppressed enthusiasm, not to say unconscious egotism, in that wonderful hymn of Heber's—wonderful for the universal chorus of approval, which, for near three generations, it has received in the Protestant world—

> From Greenland's icy mountains, etc.

What is a far higher truth is contained in the words of Malachi (1-11): "From the rising of the sun, even unto the going down of the same, my name is great (not *shall* be) among the Gentiles; and in every place incense *is* offered *unto my* name and a pure offering: for my name *is* great among the Gentiles, saith the Lord of hosts." This idea is paraphrased by Pope in his well-known universal hymn, and by Samuel Longfellow, as follows:

One holy Church of God appears
Through every age and race;
Unwasted by the lapse of years,
Unchanged by changing years.

From oldest time on farthest shores,
Beneath the pine and palm,
One Unseen Presence she adores,
With Silence or with Psalm.

It is evident that the teachings suited to be proclaimed from "Greenland's icy mountains" or "India's coral strand" are not those to be promulgated along "Afric's sunny fountains" or on the vast plains of her "golden sand." Men everywhere "feel after and find" Jehovah, though calling upon him by different names,—Jehovah, Zeus, Allah, Olorun, Nyankupon, Nyesoa, or Tshuku. Those who call Him Jehovah or Allah know no more of Him than those who approach Him as Olorun or Tshuku. To the philosopher and to the peasant He is equally unscrutable. No man by searching can find out God. Therefore, all dogmatism on this subject is futile and often mischievous.

If religious ideas are brought to any people they cast them into forms suited to their "shape of mind" before those ideas can be helpful to them. The moment the religion of the lowly Nazarene crossed the Bosphorus, it became imperial. Instead of a crown of thorns and a reed in his right hand, Europe put a crown of gold upon the head of Christ and a sword in His hand. The Nazarene ascended the throne of the Cæsars. A pope, with all the paraphernalia of royalty, became his representative—Christianity was Europeanized; and what Europeans did other races must do—nationalize Christ. And when Africans nationalize Christ they will restore the original as he appeared on the hills of Judea, on the Mount of Olives, in Jerusalem, in Nazareth, in Galilee, and only the Nazarene can cast out the spirits which need to be exorcised in this country—the crown of thorns not the crown of gold; the reed, not the sword.

The world is now rapidly arriving at the truth, which it has been a long time approaching, that institutions are not transferable from one race to another, at the wish of any individual or society, however powerful, wise or benevolent, even though

that society or that individual entertain the most earnest desire to benefit the people among whom they go. The institutions and civilization of a people, it is now discovered, must develop themselves with the natural growth of the forces of the people and be the expression of their wants. Reforms must come from within alien environments. Choke the word and it becometh unfruitful. This is today the scientific view, and no other view has ever been or ever will be successful.

What then is our duty, as members of a distinct branch of humanity, in the land of our fathers? What are we to do, if we are to live and thrive? It is plain that we must turn over a new leaf in all departments of the national life. We must make Christ an African. I have said that the aborigines side with the strongest and alien powers in any dispute between us and them. I am sorry to be obliged to use the phrase between *us* and *them*. It should be all *us*. It is true we have no material force. But we can bring to bear upon the situation an influence far mightier than material force, if we would only avail ourselves of it—that is, the influence of racial identity.

Is it not time that we should take advantage, as other nations do, of great moral influences to promote the material interests of the country? We are bound hand and foot by the guides and theories of a foreign religion, so that we are unable to utilize the moral and spiritual influences of the country to assist in the material interests and promote the material policies of the nation. European nations are utilizing Islam for political purposes. Our country contains thousands of Mohammedans, whose spiritual head is the Sultan of Turkey. Why have we no treaty with Abdul-Hamid? Would not such a treaty be a valuable political asset?

Antagonistic opinions as to family life keep us and the Mohammedans apart. We have been taught that polygamy is a sin. But compulsory monogamy is for Africa, a mistake, a crime, and worse than a crime—a blunder. No Asiatic or African power has ever legislated in its favor—climatic and physiological necessity is against it. Its removal from the legislation of Liberia is the prior condition of any education or morality or religion—the *sine qua non* of all progress. All who have studied climatic and physiological conditions know that there is a

physical cause for plural marriage. It is not only a matter of expediency but a necessity in tropical climates and among tropical races. It is difficult to understand why missionaries are unwilling or unable to recognize this scientific truth. It is said that at first the Christian missionaries in Abyssinia exerted themselves for the abolition of circumcision, basing their efforts upon some sayings of Paul; but they found that such dangerous physical consequences followed that they were compelled to desist from their plans. St. Paul never addressed any of his Epistles to any tropical races; and therefore we do not know what that energetic apostle would have been inspired to say to such races. We have no doubt that his message on the subject of marriage would have differed in no respect from the teachings of the Pharisees, of whom he was a born ornament, or of Confucius or Buddha or Mohammed.

For relief and help in this matter we cannot look to theologians, as Mr. Balfour not long ago warned us. He said, "If the European outlook upon the universe had suffered modifications in details so great and so numerous that they amounted collectively to a revolution, it was to men of science we owed it, *not to theologians or philosophers.*"

I have often counselled our statesmen and political leaders in the international game which we are sometimes obliged to play, where our aborigines are concerned, to use their trump card: form family alliances with the great tribes of the land, intermarry with the ruling element of the country,—"the lords of the soil;" as we call them in our Declaration of Independence. If, when any dispute arose between us and foreigners about territory to which we believed we had a right, we could appeal to the aborigine on the ground of family ties, or social and religious bonds, there would be no difficulty. Lord John Russell in 1864 informed the Liberian government that to such an appeal no European power could in fairness object. But now we are strangers to them on account of the gulf placed between us by what Sir Harry Johnston has described as "ideals" which are "pitifully Anglo-Saxon." We have taken upon ourselves the burdens and have been endeavoring to solve the problems of other races, trying to live under the institutions out of which those problems grow, and our work has been that of prisoners in a

tread-mill—no end to it, always beginning again, and always ending at the same place.

Till at length the burden seems
  Greater than our strength can bear,
Heavy as the weight of dreams,
  Pressing on us everywhere.

And we stand from day to day,
  Like the dwarfs of times gone by,
Who, as ancient legends say,
  On their shoulders held the sky.

I cannot close this lengthy address without saying another word on the marriage question which, as I have said, I consider fundamental. The aborigines have had such protracted experience of the evils growing for them out of the monogamic life that provisions exist in nearly every district that no man, however poor, shall be obliged to rear a family in monogamic conditions. In some regions they embody in song their views of the comparative merits of the two systems, of which the following is a translation of one of the verses:

They little human virtue share
Whose parents monogamic were.

Women in Russia today are said to be anxious for the life of plural marriage. The *Daily Mail,* December 29, contains the following from its correspondent in that great empire:

St. Petersburg, *December* 28, 1908.

Married life was again discussed with ardor at today's meetings of the Russian Women Congress. A number of the more elderly delegates seemed shocked when Madame Tehevetarevoska called orthodox marriage "simple slavery," and recommended polygamy as an ideal institution. Other ladies called marriage an "atrocious prejudice," and passed a resolution demanding equal position and rights for legitimate and illegitimate children.

I remember that Dean Stanley, in his "Lectures on the Eastern Church" (Lect. IX), tells us that when a Musselman deputation visited Russia to persuade the Russians to embrace Islam, Vladimir accepted every other condition of membership but the abstinence from drink. "Drinking is the great delight of Russians," he said; "we cannot live without it." It is said that one

of the rulers of Japan, Taico Sama, some time in the sixteenth century, told the head of the Christian missionaries, the Illustrissimo Senor Padre de Cespadez, that "he would at once submit to baptism, if only the Christian law allowed a plurality of wives." (See *National Review,* April, 1860.) It might be an interesting problem for the historian, the political economist, or physiologist to inquire what might have been the present condition of the world if matters had been reversed, if Russia had chosen Islam and Japan had embraced Christianity. We have seen that Russia, the drinker and monogamist, has been no match for Japan, the polygamist. Greece, the monogamist State, it is well known, is, in virtue, using that word in its original sense, far inferior to Turkey, the polygamist. It was the polygamists of Soudan who "broke a British square," a feat marked by Rudyard Kipling as most extraordinary, which no monogamist antagonist, though commanded by a Napoleon, was ever able to achieve.

It has been observed that the physical strenuous labor of West Africa is not done by Christian natives. The sturdy Kroomen, who do the work on the steamships, the athletic Fantee rowers on the gold coast, the able-bodied hammock carriers, are not Christians. And it would appear that the hard physical labor of the world cannot be supplied by Christian nations. The *Spectator* (Jan. 26, 1907), says:

> The United States cannot cut the much desired Panama Canal without the aid of Chinese canal diggers. The land owners of British Columbia and Northern Australia are seeking large supplies of labor from the same source; and there are rumors that the owners of coal mines on the continent cast longing eyes in the same direction. Indeed there are definite statements that the great landed proprietors in Germany, now positively impoverished, by the flight of their laborers to the cities, are threatening to import "hordes" of Chinese.

So the Christian natives of the villages of Sierra Leone, unable to endure the physical exertions of their fathers, are abandoning the villages to seek a living in town and elsewhere.

This being the case, why is there so much energy and money expended by philanthropists in efforts which will extinguish the labor forces of the earth? They will probably answer that they are preparing citizens for the next world—a crushing argument.

Polygamy is an ancient Eastern and African custom. Unscientific thinkers say that it must be wrong because the European Church says so. But the British Parliament two years ago freed humanity from the thraldom of the Church on this subject by saying that the State and not the Church must decide on the marriage customs of a country. The twelve strong men, founders of the tribes of Israel, and also of the Church itself, a perennial and irrepressible race, are a standing proof of the vitality consequent upon the Oriental practice. Dr. Marcus Kalisch, in his commentary on Exodus, cites a case in illustration of the physical advantages and possibilities of the system. He says, speaking of the remarkable increase of the Hebrews in Egypt:

1. Among the Hebrews, like the other Eastern nations, polygamy was the rule. 2. They married early, as it is still customary in the East to enter the conjugal life in the thirteenth or fourteenth year. 3. They lived longer, and attained no doubt in the average to an age above ninety years. He continues:

"We refer the reader further to the authentic and interesting account concerning the Englishman, Pine, who was, in the year 1589, by a shipwreck, thrown, with four females, upon a deserted island southeast of the Cape of Good Hope, and whose descendants had, after seventy-eight years (in 1667), increased to more than 11,000."—(*Kalisch on Exodus, Chap. vii.*)

In spite of all this, there are those who tell us that Christ forbade polygamy, yet they cannot point to a single passage where he abolished an institution, which is a physiological necessity to two-thirds of the human race, and which his own ancestors did not repudiate, whose decisions he told us he came not to destroy but to fulfil. For my own part, I participate in the views of many leaders in the church, when I say that I do not believe that Christ laid down any such law. The fundamental principle underlying all law is this: *Ratio legis, anima legis—The reasonableness of the law is the life of the law.* If any law is not reasonable, it has no life, it is dead, null and void. This was Roman common sense; this was Roman justice.

The so-called Christian Church, brought to West Africa with its denominational varieties and rivalries, breaks into the communistic life of the people, and introduces by its fissiparous regu-

lations principles which disintegrate African society, creating dissatisfaction and heart-burnings where previously peace and good will existed.

A distinguished French statesman in West Africa, said to me once, "It keeps the people from hand to mouth." The pervading characteristics of the church in West Africa today are discontent and hypocrisy. Clandestine polygamy is the order of the day. I cannot understand why missionary societies do not carefully examine into this question before spending any more thousands upon a chimerical scheme, when there is so much real distress and when so much real relief might be given to the needy nearer home? Why are they so unwilling to follow the lessons of experience and retire, so far as their present methods are concerned, from an impossible field?

The Liberian Government has no right to ally itself with the church—any church—in its dogmatic and sectarian propagandism, when that church is not the expression of the life of the people, and is really a hindrance to the life and growth of that people. Liberia sees the right; but alas, she has not the moral strength or racial force to say that this shall no longer be. She should appeal to the international sense of justice and right for help. Any sect, as matters now stand, calling itself Christian, is allowed to enter this small community, and, if it has any money at its back, to further divide the people, and with its want of experience, to go through the same mistakes and indulge in the same waste, without advancing the spiritual or social life of the people one step farther, but hindering all distinct recognition of the place of Africa in humanity and its special work, whether initiatory or complementary in the great movements of mankind!

I see that the Methodist Episcopal Church of America is celebrating the diamond jubilee of its missionary society. Its first mission was established in Liberia seventy-six years ago. It has sent to this field faithful men and women, white and black, who have been abundant in labors and self-sacrificing in their lives, willingly and cheerfully laying them down for what they believed to be truth and right. But in that whole time not one native chief—not one tribe—has been converted to the religion they brought. The church has been kept going by emigrants from

the United States and their descendants. Would it not be wiser if the object is to help American Negroes on this side to devote time and money to the larger number in America? This is the time, it seems to me, for a candid and practical review of the work. Let us have a jubilee volume containing faithful statistics of the labors of more than two generations; and let us see if there has been progress or retrogression. Take all the settlements, one by one—take the annual conferences, one by one, and carefully study the subject, and say whether money and lives are to be expended for another three-quarters of a century on the same lines?

And let it be remembered that during that period, Mohammedanism has been spreading and is continuing to spread all over the country. It is evident that money alone cannot do this work. If so, it would have been accomplished long ago and support would not have been needed from without. If with an unoccupied field before it—a *tabula rasa*—the church has not advanced in seventy-six years, 50 miles beyond the coast, but is confined to the precincts immediately around the settlements, what will it accomplish now when Mohammedanism confronts it everywhere? It is a significant fact that nowhere in West Africa is there a professed Christian community made so by purely missionary effort. Liberia and the British Colonies are of course the result of political and social interference from without; and even in these colonies, Pagans remain as they were and Mohammedans multiply outside the actual settlements. Mission stations after more than sixty years' occupation have been recently abandoned. How much money and how many men will be required to change this state of affairs in the future?

The missionary societies cannot continue indefinitely to spend money and men to propagate their religion in foreign countries. The time must come when this supply of funds must stop. Then of course the African *protege* will revert to the wholesome customs of his fathers, if he survives; but there is very little prospect that he will survive under this outward pressure and emasculation. If he does not survive, the natives will go on as before where they do not embrace Islam. What is sure to happen is what happened in North Africa, and in the Congo, where Christianity, after hundreds of years of occupation was forced to retire. What then is to be gained by the present hot-house business?

Is it not time for us to make the following appeal to our American friends who persist in their good meaning philanthropy:

"Gentlemen, we thank you for your vast and self-sacrificing labors, for all you have endeavored and are still endeavoring to do. But a long experience and racial instincts tell us that you cannot do what you desire to do and what you imagine you can do on the lines you are pursuing. You cannot Christianize the African in his own country as you were Christianized or as you Christianized your slave in America. Here you have to reckon with African customs, hoary with age, and with racial peculiarities which assert themselves. A white Madonna does not appeal to the native nor do the pictures of Caucassian prophets and apostles. The Abyssinians do not suffer such pictures. They represent the saints as black. Mohammed legislated, perhaps from a higher standpoint, for the racial necessity. The sixty millions of Muslims on this continent never see a picture of any human being. They do not know, from anything they have seen, whether the Prophet and his Companions were white or black. There is nothing in their system to make the impression upon their minds that color in man has any special merit or demerit. Therefore, the African remains a man when converted to Islam—a self-respecting man, though a Mohammedan, and *because* a Mohammedan."

Though claiming to be a free, sovereign and independent State, we are in all that concerns our inmost and vital interests, slaves to foreign ideas—foreign predilections, and foreign prejudices. The domestic and social institutions and relations of our country, as I have just said, should grow out of its natural necessities and should be the outcome of the genius and idiosyncracies of the people. Until this comes to pass, there will be neither peace nor prosperity for us. But if it come to pass we shall not have to go elsewhere to seek life, but life will come to us. We shall not have to go from our homes to seek business, business will come to seek us. My advice to you finally is, "Acquaint now yourselves with GOD—the GOD of Africa—and be at peace."—*Sierra Leone Weekly News.*

UPLIFTING THE NEGRO.

PRACTICAL USE TO BE MADE OF THE JEANES FUND—MR. TAFT ONE OF TRUSTEES.

BY WILLIAM E. CURTIS.

The latest great benefaction for education in the south was the gift of $1,000,000 for Negro rural schools, bestowed by Miss Anna A. Jeanes, a Quaker lady of Philadelphia, who evidently realized the truth of the adage: "If you want to uplift, get under."

The bequest was made just a year ago. The trustees selected by the donor are gentlemen of recognized ability and judgment from eight southern and two northern States, including William H. Taft. They have elected Dr. James H. Dillard, of Tulane University, New Orleans, their president and general manager; Walter H. Page, editor of "The World's Work," vice president, and George Foster Peabody, of New York, treasurer. The interest upon the fund furnishes an available income of about $50,000 a year, which will be used, so far as possible, to improve the effectiveness of the Negro rural school by introducing industrial features of a simple and practical sort.

Dr. Dillard, who has just returned from a nine-months' investigation among the country schools of several southern States, where he has inaugurated the work desired by Miss Jeanes, tells me that the policy of the board will be as practical as possible, and its funds will be applied to increase the usefulness of country schools already established and maintained by taxation.

"My plan is to begin in sixty-four counties in different parts of the south, largely at first by way of experiment. My strong conviction is that there is need of a revolution in the colored rural districts—a revolution which will bring them into touch with the requirements of country life instead of teaching only the cut and dried curriculum of city schools. We propose to work exclusively through the regular school authorities and the funds at our disposal will not enable us to do more than pay the salary of one competent agent in each of those sixty-four counties, who will instruct the teachers and the pupils of the rural

schools in the simple industrial sciences under the direction of the county superintendent. The prompt and earnest co-operation of State and county superintendents wherever I have been is the source of great satisfaction and encouragement.

MEETING HEARTY CO-OPERATION.

"I have made a personal investigation of school conditions in three counties in Virginia, two in South Carolina, four in North Carolina, one in Georgia, one in Alabama, two in Mississippi, four in Louisiana and one in Texas. I have conferred in all these localities with school officials and white citizens who are interested in educational matters and have invariably received their cordial co-operation. I have also made an effort to consult intelligent colored men in every place I visited and to inform myself as thoroughly as possible concerning rural school conditions. I was prepared to find a majority of the colored parents anxious to educate their children, but there has been greater actual advance in thrift and prosperity among the colored farming class than I expected. At the same time, in every neighborhood I visited, there is the same lack of schoolhouses and competent teachers, the same overcrowding of children, the same absence of school equipment and the same scant appropriations from the public fund. Nevertheless, the improvement is marked, and I believe it will continue.

"I am inclined to think that our best plan is to provide industrial teachers for at least nine months in the year in each of the counties that have been selected, and then have all the country teachers come together in some convenient place for a month each year to receive instruction in elementary industrial work, and the inspiration that comes only from contact and co-operation.

TO TEACH KITCHEN GARDENING.

"If Miss Jeanes had left her money for the benefit of white children, I should have adopted the same plan, because the white children need such instruction quite as much as the colored children—that is, practical industrial education in the simplest form for application in the common experience of the farming class throughout the rural districts of the south. For example,

the first and the most important lesson is in what you call 'kitchen gardening' in the north. It is the simplest form of the science of agriculture—how to raise the food they eat and make the best application of their labor; how to plant and cultivate onions, potatoes, turnips, beans and peas and other vegetables so as to get the best results. You would be astonished at the ignorance shown not only by the children but by the grown people in the country districts of the south concerning this fundamental work of life. We want to teach them how to plant and cultivate fruit and berries, how to take care of chickens and other fowls and other of the commonest occupations of the farm.

"Then, having taught them how to raise their food, we must show them how to cook it. The average Negro family hasn't the slightest comprehension of economy; they don't know how to get the nourishment from the food and the waste is appalling. A French peasant woman could feed twice as many people on half the amount of food that is consumed by the colored people of the south and furnish them a greater amount of nourishment. There are so many good things that can be grown in a garden that the colored people down here do not know anything about. They never have any soup, or milk, or butter and very few eggs, They feed on cornbread, bacon and sweet potatoes three times a day, and, as a rule, it is half wasted by cooking, so far as the nourishment is concerned. Our purpose is to try and revolutionize the domestic life of the colored people in these humble affairs of life by educating the children, so that the next generation will have a practical knowledge which they can apply without adding to the cost of living and at the same time get a great deal more for their labor.

BETTER CARE OF HOMES.

"The next step will be the care of the home, to improve the condition of the household, to induce the colored people to have comfortable beds, better cooking utensils and to practice habits of industry, neatness and economy, and to apply their labor for better results.

"The next step will be sewing and mending. We will try to teach the children how to make and mend their own clothes. I found in my investigations that nearly all the teachers in the

country schools can sew a little, but the average plantation hand cannot use her fingers for anything but field work and cooking. We would teach the girls how to cut and sew their dresses and undergarments, to choose the most durable materials and to make them up with economy. We would show them how to mend their own clothes and their husbands' and fathers' and brothers'. We would improve their tastes, teaching them to spend less money for gew-gaws and buy substantial, useful articles and garments instead.

"Thus you have a general idea of the purpose of the Jeanes trust, which is entirely different from that of any other benefaction for the improvement of the colored race," said Dr. Dillard. "A million dollars is a good deal of money, but the income derived from it is a mere trifle compared with the amount that is needed to carry out this work. We can only give it a start. We can only lead the advance, and by such experiments as we propose we hope to demonstrate its effectiveness and interest other benevolent people and the public generally in the movement. The greatest difficulty that we meet is the lack of competent teachers. That is quite as great as the lack of money to pay them. I could use ten times the amount at my disposal, and then only reach a portion of the south.

TEACHING THE TEACHERS.

"The first duty is to teach our teachers, to train young, earnest, conscientious, intelligent colored men and women to instruct their pupils in the simple, homely sciences I have described, and in order to do that we are compelled to establish an itinerant normal school. We will send out our faculty in buggies and on horseback from school to school throughout the counties under their care. A competent instructor can handle at least thirty rural schools, making two or three each day, and visiting all of them two or three times a month, so as to keep up the interest, correct mistakes, inspire ambition, and give practical advice and suggestion. We get our teachers from Tuskegee and Hampton institutes and from the several State normal schools. In some places our teachers are already organizing the parents for home and farm improvement, and although the time has been so limited that we cannot expect any results, the interest

they are taking gives us great encouragement. Everywhere the teachers of the country schools tell us that our work helps book learning and has a reflective influence upon the family of the pupils.

"I have just come from two counties in North Carolina where we have had agents employed all winter going from school to school to instruct the teachers in the work I have described. They are all confident that we are on the right track, and that practical results will begin to appear very soon. For example, in Henrico county, Virginia, under the direction of Jackson Davis, county superintendent, we have had a representative at work all winter visiting twenty-three little country schools, to instruct the teachers and the pupils in the simplest forms of the industrial sciences, such as I have described. They have already made a decided impression.

"The teachers are enthusiastic, and the children have shown an inclination for that kind of work and are taking the lessons home to their families. Each child is a missionary, spreading knowledge and introducing the methods taught at school.

"This is the most important of all our work; that is, to educate the parents through the children, to convince them that we are able to do practical good, and to educate public opinion among the whites as well as the blacks by object lessons so that they will assist us in improving the rural schools and in applying the public money in the most practical manner to the education of the masses instead of wasting it, as is often done nowadays. In a word, our object is to use the income from the Jeanes fund to make the rural schools of the South better adapted for the education of the children whose lives must be spent in humble occupations in the neighborhoods where they were born."

IMPROVEMENT ALREADY APPARENT.

"Is there any improvement in the condition of the colored schools throughout the South?" I asked Dr. Dillard.

"Yes; I think there is a good deal," he replied. "I am very much encouraged. The greatest improvement that I have noticed is in Virginia and North Carolina, and it may be attributed to more intelligent management. The chief troubles are the lack of competent teachers and proper supervision, and they are being

corrected gradually. There is a better feeling among the white people concerning the education of the blacks. The industrial features we are introducing meet with their approval, and they recognize the advantages for both races.

"A very great educational reform now in progress," continued Dr. Dillard, "is the extension of the school term, which is being done both by larger appropriations and also by voluntary contributions from the colored people, who are anxious to have their children educated. There is no question that the Negro parents, as a rule, are keen to extend the school term and get the most competent teachers they can. By extending the term they are able to get better teachers, because a competent teacher will always take a school that runs for nine months in the year in preference for one that runs only three or four months. Women teachers who are competent get from $25 to $35 a month, and competent men from $30 to $40 a month, which is a great improvement over the wages that were paid in the past. The result is that a more intelligent class of young people are becoming teachers. We pay our instructors an average of $38 a month, and make it a rule not to furnish instructors for schools which do not run at least seven months in the year, and we encourage them to run nine months."—*The Evening Star.*

ROUTE OF COLONEL ROOSEVELT.

AT MOMBASA ON APRIL 21—BY TRAIN THENCE TO MACHAKOS, TWO HUNDRED MILES OFF.

British East Africa—that part of the dark continent in which former President Roosevelt, with the Smithsonian African expedition, will hunt for wild animals in the interest of science for the next six months before pushing northward to the Mediterranean tidewater—takes on its greatest charm with the coming of spring, and will tender a rare tropical welcome when the party disembarks in the latter part of April.

The Roosevelt party will make its way through a country wonderful in its moods and phases, a strange commingling of wildest jungle and a strip of modern civilization—the Uganda railway. It is along the line of this railroad, which penetrates

the jungle, plains, and mountains, that Mr. Roosevelt and his party will seek the game of the region for specimens for the Smithsonian Institution.

His route has not been definitely determined, for though game abounds plentifully, it shifts constantly, changing its locality because of drouth or scarcity of food. Enough has been learned of Mr. Roosevelt's itinerary in the African wilds practically to trace today his course in the six months' hunt along the Uganda railway.

ROUTE OF ROOSEVELT.

April 21, on the steamer *Admiral,* of the German East African Line, Mr. Roosevelt and party will reach Mombasa, a squat island city, the largest seaport of British East Africa, basking in a hot, tropical sun, its Moorish walls reflecting the light and contrasting brilliantly with the stately palms and the gold mohur tree, with its rare red blossoms. Nestling in this tropical luxuriance are the European bungalows and native villages. Mombasa has two hotels, and in the public gardens stands a statue of Sir William Mackinnon, one of the greatest benefactors of East Africa.

Leaving Mombasa, the Uganda railway runs past Kilindini and dips down to Salisbury bridge, a fine viaduct 1,700 feet long, connecting the island of Mombasa with the mainland, and then begins the steep climb to the small station of Changamwe. The first leg into the wilderness will be made by the Roosevelt hunters by train to Machakos, some two hundred miles from Mombasa, where Mr. Roosevelt will visit for a fortnight with Sir Alfred Pease, who has hunted with him in America. Sir Alfred lives twenty miles from the railroad.

COUNTRY AROUND MOMBASA.

Fruit venders swarm about the train at Changamwe, selling the produce of the plantations, with which the country is thickly covered. Here also is obtained a magnificent view of the arms of the sea that enfold Mombasa. Port Reitz, stretching three miles inland from Kilindini, looks like a beautiful lake, with its verdure-clad banks and the Shimba hills in the background.

The ascent is sharp and, though the distance is still short from the coast, the traveler can observe game from the car windows.

At Voi, which is 1,800 feet above sealevel, the American party will have an opportunity to see Mount Kilimanjaro, one of the highest peaks in Africa, rearing its mighty crest 19,000 feet into the clouds. This huge sugar-loaf mountain, clothed in eternal snow, will not be visited by the Roosevelt party unless the present plans are changed.

The jungle railway then passes through undulating and fairly open country until the train reaches Tsavo station, on the banks of the pretty Tsavo river. A peaceful place it will be found, but its memories are sinister and terrible to the engineer who built the Uganda railway.

No less than 600 lives were lost in the building of the Uganda road by man-eating lions, and thirty natives were killed by two man-eaters at Tsavo. This fearful pair of man-eaters held up the building of the railway for nearly six weeks.

ON HIGHER GROUND.

A run of some fifty miles farther, through fairly open country, will find the hunting party at Makindu, a little over two hundred miles from Mombasa, and over 3,000 feet above the level of the sea. The expedition will now be out of the tropical level and the air is cooler and fresher.

Nairobi, the capital of the British East African protectorate, 325 miles inland from Mombasa, will be reached in May, and here the expedition's headquarters will be established for the greater portion of the hunt. From Nairobi short trips of from a week to three weeks will be made in various directions in pursuit of suitable specimens for the collection. It is from this point that most of the hunting trips will be made.

October will find the party moving inland to Port Florence, on Lake Victoria Nyanza, the end of the railway, where a short stop will be made. The railway from Nairobi takes a sharp ascent to the pinnacles of the Kihuyu escarpment, where it is possible to look down some 2,000 feet into the Great Rift valley. Swinging downward, the railroad enters a country changing from hills and forest to grass land. Sheep farms and other evidences of civilization meet the eye of the traveler in the run to Nakuro, 446 miles from Mombasa, which is in the midst of a pastoral country.

After a journey of another hundred miles Mr. Roosevelt's party will arrive at Port Florence. A trip to Mount Elgon is planned, which is seventy-five miles north of the railway terminus. Two modern steel steamers of 500 tons burden navigate Victoria Nyanza, and on one of these steamers the expedition will leave some time early in December for Entebbe, 150 miles from Port Florence. Entebbe is the point of departure for travelers to Lake Albert, down the Congo to the west coast or down the Nile to Khartum, and here the party will join a small caravan, which will head north toward the Mediterranean.

AMERICAN CONSUL PLANS QUICK TRANSFER OF ROOSEVELT BAGGAGE.

Casper S. Downinshield, the American consul at Naples, has completed arrangements for the quick transfer of the baggage of the Roosevelt party from the steamer *Hamburg,* on which the travelers will leave New York, to the steamer *Admiral,* on which they will continue their trip to Mombasa.

Colonel Roosevelt's stay in Naples will be short, especially if the *Hamburg* is late. It may not be more than twenty-four hours.

Ambassador Griscom, who will come down from Rome for the purpose of meeting Colonel Roosevelt, has arranged for a meeting between him and the Duchess of Aosta. The meeting, which will be strictly private in character, is desired by the duchess, who last winter made a trip through Africa, covering practically the route of the Roosevelt party, with the exception, however, that the duchess started from Egypt and made her way south. The duchess has not abandoned her idea of returning to Africa. She is even considering a visit to King Menelik and Queen Taitu, of Abyssinia.—*Evening Star.*

THE NEGRO PROBLEM.

BY A. E. M. GIBSON.

One of the serious questions that seem to agitate the minds of men in the civilized world just now is the problem of the African black's existence. Other colored races, with distinct

institutions but apparently almost on the same stage of evolution, have more or less gradually disappeared on the advent of the white man among them, and so general has this been that Winwood Reade, in writing of Africa some years ago, did not hesitate to draw an imaginary picture on Negro extinction—of white ladies reclining on the banks of the Niger fanned by Chinese coolies. But the African black is not a dying race. On the contrary, statistics seem to show that he rather surpasses the white man in the work of propagating the species, and this implies that he is here to stay, at least as long as the white man is. Now the origin of the African black is unknown. All that we can say is that ever since the early days of the Egyptian dynasties he was known to exist. We have record of the pigmies, who were in high request at the courts of the Pharaohs, the particular kind known as "Danga," and said to inhabit the country beyond Punt, the Somaliland of today. We know that even in those days, in the markets of Elephantine and Syene, a lively trade was carried on between the Egyptians of the delta and the black men of Nubia. They comprised largely the soldiery and police; nor can it be said that famous blacks did not exist, for the statue of Amenotop, the son of Paapis, in physiognomy and appearance, though aged, bears in every respect the stamp of one of them. He hailed from obscurity and gradually rose to the highest place in the community; was revered as a god, and his was one of the exceptional cases in which, unlike the Pharaohs, an actual man was made divine by his skill in magic. As early as 600 B. C. the Phœnicians also carried on a trade with them.

Now, much controversy has been raised by the question whether the Egyptians were natives of Africa or not. Ethnologists and naturalists, however, favor the theory, which has gained ground, that they are the same as the ancient Libyans and Gœtuli, who, as Sallust tells us, in the beginning inhabited Africa, "lived on the flesh of animals and, like beasts, browsed on the grass of the fields." Maspero, also one of the leading exponents of Egyptian science, holds that they are of African origin and came to Egypt from the west or southwest coast. If this be so, is it too much to assume that the black race, which, according to Egyptian legend, was born from the body of Ra in the same way as were the gods Shu and Tafunit, mysteries in

themselves, is the origin and parent-stock of this great African family? A study in this respect, of the conditions of locality influencing life and features, of comparative legendary history, and of that widely spread Libyan language, with its distinct vocabulary and grammar, would yield interesting and valuable results.

We hear much talk in these days of Africa being "the white man's land," and suggestions even partly carried out of the intended destiny of the black man. Some hold, as the Americans and South African magnates, that he should be exterminated, as in the sphere of the one he is becoming a threatening danger, and in that of the other is unwilling to work for them. Others, as the British workman in South Africa—who cannot labor even in that climate but as foremen or gangers, the more so, as Mr. Chamberlain puts it, to maintain the prestige of the white race—urge his immediate enslavement. Others again, as General Booth, advocate the influence of European Christian teaching on him as a means of making him do what is righteous and good, since his immoral influence would otherwise contaminate the purity of European habits around him and damn his own eternal welfare. Others yet again, as Major Leonard, prefer that a different course of education be given him to make him a weaker factor for harm than he is now by restricting from him the blessings of civilization that things may go merrily along. Sir Harry Johnston lays down a plan converting the temperate parts of Africa into a white man's land by transferring all blacks to the malarial settlements of the coast and relinquishing all control of those parts to a handful of whites. These and sundry suggestions are from time to time proffered by one philanthropist or another, while in the meantime the home Government, as Colonel Seely represents, prefers to look on and abide the result.

In the face of all this controversy what does the black man say for himself? In these days, as it was a thousand years ago, one of his characteristic failings is a lack of solidarity. Violent strains of jealousy develop in his blood, and his worst enemy has always been his neighbor. He, however, has been well able to assimilate the methods of those around him, and to adopt their habits to such an extent that under Egyptian sway it became difficult to distinguish ruler from servant, and, in the days of

Greek and Roman colonization in North Africa, master from man. It has been said that in the early stages of development of different races environment first controls man, after which man controls environment. Now it is singular that, though Africa has been known to exist over two thousand years, in the history of its races, man is the creature of environment, without which there has been no permanency. Even the Egyptians, before and after they became the great repository of learning and the backbone of ancient civilization, were completely conquered by the soil, for they were scarcely settled on the banks of the Nile before the country had assimilated them to itself. Vandal, Roman, Phœnician, and all other foreign powers that have planted themselves in Africa in ancient times with the avowed intention of permanent occupation have each in turn disappeared for others to succeed, while the Berbers and other African tribes, like the Egyptians, have been controlled by their environment, and though they have easily adjusted themselves to the manners, language, and even national feeling of each ruling age, yet at the end their nature has controlled the situation and they have absorbed all foreign element. The influence of Egyptian learning is felt not only in Egypt today, but almost all over the world. The characteristics of all ancient foreign powers in Africa, on the other hand, have left not a trace behind. The mysteries of the dark continent do not seem to disclose themselves to any but those native to the virgin soil. This, therefore, is a lesson to the African black, if he wishes to succeed, to develop on his native lines.

Now, is it to be assumed that those African tribes which have not yet held their role of power, and, above all else, those with a common language and similar vicissitude, who have not yet, like the Egyptians, become the headstone of the corner—not yet revealed those mysteries which are as dark as Africa herself, and which some day must come to light—that they should perish, unwept, unhonored, and unsung? I think not.

If the African black appeared on the scene of history as a newborn babe in the closing days of the great African slave trade, if he was nurtured and pampered by philanthropists of old by way of amends for the wrongs inflicted on his forefathers and him, if he was permitted to attain maturity and develop on lines

laid down for him by his benefactors with the best of intentions in the world, is it not time that he begin to think for himself, to work out his own redemption, and endeavor to pursue that unity of purpose giving effect to the key-note of nature, so much fraught with blessing and so full of promise for the future.—*Sierra Leone Weekly News.*

ITEMS.

The Frontier Force of Liberia.—There was at first considerable feeling of unrest among Liberians as to the organization by a foreigner of an armed police force in the country, but they are beginning to understand that this arrangement was not suggested by the President with a view of defending himself, as alleged by demagogues, in carrying on arbitrary measures without the sanction of the Legislature. It is now generally known that the force is the result of earnest advice by the powers.

Major R. M. Cadell, commanding the force, in the astonishingly short space of six months, has organized a force of nearly 300 natives, who are being trained for effective work on the frontier. Meanwhile they are being housed in substantial barracks erected near the beach of Monrovia. An arsenal has been built and a strong magazine, in which is stored first-class ammunition, partly the gift of the British government. A barrack school for children and adults has been established. As far as "the man in the street" is able to judge, the discipline of the force is admirable, and they are being carefully taught the service of an army in the field. Considering that all this work was begun only six months ago, when Major Cadell arrived on the spot, and was confronted with a dense forest as the seat of his barracks, and with raw material fresh from the bush to be metamorphosed into beings amenable to British military discipline, we may look forward with confidence to the impregnable efficiency in the near future of this economical force in the national affairs—economical, because by keeping order in the country it will have an incalculable influence for good upon the revenues of the State—and there will be, of course, as time goes on, a gradual and continuous diminution of expenditure in connection with the force, while the gains to the revenue will be increasingly satisfactory.

On account of former insecurity among the tribes capital has been deterred from investments in a country which might be made the principal and permanent cotton and maize growing district in West Africa, and where it is believed that fields of coal and iron and rich tracts of gold might be discovered. If the present improvements go

on it will soon be possible and necessary to have a railway, or a network of railways, for the development of the country, and with the continued advice and assistance of the British government, Liberia will rapidly rise from the cradle of political infancy in which for more than sixty years she has helplessly lain.—*The Sierra Leone Weekly News.*

Dr. Blyden's Lecture.—On the 10th instant Dr. Blyden lectured in the Senate Chamber of Monrovia on "The Problems Before Liberia" to a crowded house, the members of the Senate and House of Representatives being present. The European element was also largely represented, including Consul-General Wallis and the British officials in Liberian service. The Attorney-General, Hon. C. D. B. King, presided. At the close of the lecture, which lasted exactly fifty minutes, discussing the social, political, and religious problems now confronting the country, a vote of thanks was proposed by General Padmore, Superintendent of Education, supported in an eloquent speech by the Secretary of State, Hon. F. E. R. Johnson, and presented to the lecturer in a striking address by Chief Justice Roberts. A unanimous vote asking for a copy of the lecture for publication, proposed by Professor Hayes, was passed.—*The Sierra Leone Weekly News.*

The Dissatisfied Public.—The President's message on Tuesday has caused no little amount of criticism from the people in general, and we wish to call attention to the fact that when there is such a general disapproval of the executive policy as is shown at the present crisis, it is high time that some step be taken to set things right. The people put men in public office, and the people have a right to demand of these public servants a satisfactory accounting for their official conduct.

The people as a whole are seemingly greatly disappointed at the message. They seem to think that too much time was consumed with personal matters and opinion, and too little time given to the discussion of the national crisis. And we feel, too, that the message of His Excellency should deal with fundamentals as far as possible, and not so much with matters that don't come directly under official notice on such an occasion.—*The African Agricultural World.*

The Consul-General of Liberia in London.—We learn that after about twenty-five years of able and faithful service as Consul-General for Liberia in London the Hon. Henry Hayman has resigned his post to the deep regret of the Government and people of Liberia whom he has so strenuously and successfully served.

The Liberian Legislature has passed a complimentary resolution gratefully recognizing his services.

Mr. Hayman, in his modest, retiring, and effective way, has assisted the Republic through many a serious crisis during the last quarter of a century, and deserves not only the gratitude of Liberia, but of the Negro race.

We learn that an able and experienced gentleman has been appointed his successor, so that there will be continuity in his great work.—*Sierra Leone Weekly News.*

THINGS DEMANDING THE ATTENTION OF THE NATIONAL LEGISLATURE.—1st. To examine and settle this much-vexed question of British troops being employed in the Liberian frontier force.

2d. The site of the barracks and its ownership.

3d. Defining the duties of the financial adviser.

4th. To settle the question of the proper and legal control of the frontier police force—whether it should be under the personal control of the President or under the Secretary of War and Navy.

5th. The passing of those American propositions into law.

6th. To advise ways and means of beginning to pay the principle of the £100,000 loan.

7th. Cutting off some of the government officers as a means of assisting in the payment of the principal of £100,000 loan.

8th. To levy a special head tax on every male citizen in the Republic between the ages of 21 years and 60 years of $5.00, to be banked as a special fund against the payment of the £100,000 loan.

9th. To arrange ways and means to assist the Farmers' Alliance of the Republic by granting its charter petitioned for two years ago.

10th. To settle the question of the constitutionality of allowing arms and ammunitions of war in the frontier police barracks.—*The African Agricultural World.*

MATTERS IN LIBERIA.—The Legislature of Liberia assembled at Monrovia on the first Monday of December, and the reforms required by the powers—Great Britain, France, Germany, and America—have been under earnest consideration. The reforms required are the following:

1. The appointment of a financial expert, who will place the finances of the country on a sound footing, and will advise the Secretary of the Treasury on financial matters.

2. The establishment of a well-armed and well-disciplined police force under competent European officers, and one that will command the respect of the powers.

3. The appointment of at least three more European customs experts.

4. The reform of the judiciary.

The first three items have been complied with, and every effort is being made to comply with the last.

There was at first considerable friction among the people with regard to these matters, owing to insufficient information, but the crisis, according to our last advices, has been considerably relieved.

It is said that the French have arranged to garrison both sides of the Franco-Liberian frontier until such time as Liberia can station an efficient force under European officers.

The resources of Liberia are said to be vast, and there is no doubt that now that an earnest effort is being made to carry out the much-needed reforms recommended by the powers the Republic will be able to command all the capital necessary to carry on her important work, and Liberia will become one of the most successful of West African countries.—*Sierra Leone Weekly News.*

Possibilities of Liberia.—Liberia is at present evolving from a state of slumber to that of watchfulness and activity in her internal and external interests. With her the day is breaking. The present campaign which the Republic has now undertaken in reconstructing her affairs in accordance with modern requirements, and adopting such reforms as now take among other powers of the world, will open unto her such avenues of wealth and prosperity as she never dreamed of. With the aid of her present British officials, and the co-operation of her foreign friends, it bids fair to say Liberia will in the near future eclipse some of our West African settlements.—*Sierra Leone Weekly News.*

Asks Help for Liberia—Returned Visitor to African Republic Speaks at Shiloh Church.—Several hundred colored residents of the city attended a mass-meeting in the Shiloh Baptist Church last night in the interests of the Government and Republic of Liberia. W. C. Payne, of West Virginia, recently returned from a visit of seven years to the African Republic, was the principal speaker.

He told of the bad conditions of the country and its government, and spoke of its many needs, asking aid of the America Negro in support. Others who spoke were Rev. S. L. Corrothers, J. H. Harrison, Rev. W. H. Brooks, Rev. A. C. Garner, and A. H. Grimke.

A committee was appointed to wait upon the Senate Committee on Foreign Relations in behalf of the President's recommendation that $20,000 be appropriated to send a delegation to Liberia and report conditions there.—*The Evening Star.*

To Investigate Liberia—Commission Will Include Ogden, Scott, and Shuster.—The commission which will be sent by this Government to Liberia to investigate the conditions in that Republic, with a view to recommending a possible improvement in the conduct of that Government, will be composed of Robert C. Ogden, of New York; Emmett J. Scott, secretary to Booker T. Washington, and W. Morgan

Shuster, of this city. Mr. Washington was originally selected for membership on the commission, but it was concluded by President Taft that he could render better service by remaining in the United States. Congress appropriated $20,000 to meet the expenses of the commission, and a United States warship will be used to take the members to Liberia.—*The Evening Star.*

THE LIBERIAN COMMISSION.—Bishop J. C. Hartzell, in charge of the missionary work of the Methodist Church in Africa, talked with President Taft today about missions in that country and the work to be done by the Liberian commission that has been appointed to report upon affairs in the little Republic on the west coast of Africa. The commission consisted of R. C. Ogden, of New York; Emmett J. Scott, private secretary to Booker Washington, at Tuskegee, and W. Morgan Shuster, of the District of Columbia. Mr. Ogden has resigned, but the others have accepted, and preparations are being made for the commission to start upon its journey in about three weeks, as soon as a third man can be chosen. Booker Washington saw the President today, but did not recommend any one.

Bishop Hartzell will go to Africa in May, but will return to this country to pursue his efforts to raise a three-hundred-thousand-dollar jubilee fund for African missions.

Mr. Shuster, who is to be a member of the commission, recently resigned as a Commissioner of the Philippine Islands, and will not return there. He is now on his way to Washington. He was recommended to President Taft as a good man for the Liberian commission.

LIBERIA.—The London *Standard* of the 24th inst. contains a remarkable letter from Washington, in which it is said that Liberia has made representations to America and Germany, fearing annexation by Great Britain. America has declined to intervene, and considers that the Liberian territory and its native races would be better off under British rule.

Germany has assured Liberia of her benevolence, but that is all. The correspondent states that Washington considers annexation by Great Britain the "manifest destiny" of the Republic.—*African Mail.*

THE *Liberian Register*, the first issue of which has reached us, reveals a political situation in Liberia which is as strange as it is unintelligible. Much has been heard of the creation of a Liberian frontier force. It was inconceivable, however, that a force of the kind could be constituted without any element of allegiance forming its constituent part. So far as can be gathered, this appears to have been the case, and it has led to the not altogether unexpected result of the force proving a menace to the State itself. The proof of the

pudding is in its eating, and it must be confessed that the practical results of the present administrative policy in Liberia are enough, not only to put the Legislature of that State in an ill frame of mind, but to suggest to outsiders, too, that what are termed "baseless misrepresentations" have sufficient justification in fact to induce apprehension as regards "the activities of the Executive Government." What we fear is at the bottom of the political blundering in Liberia is the overbalancing of political parties, and which has deprived the country of the wholesome advantage of an equipoise in the diversities of political opinion.—*The Logos Weekly Record.*

Liberia Seeks Protection—Wants Assurance of Safety from Partition.—From a correspondent in Monrovia, Liberia, the State Department has received a letter touching affairs in that little Republic, in which the writer says that he has found general conditions much better than they had been represented to him all along the course of an African trip of six months. The letter says:

"Everything here is reminiscent of home—the flag, the house, the names of the streets. Every college in the country is founded on American benevolence. All its institutions are unique in Africa. Yesterday I wandered through the old cemeteries, and on nearly every tombstone I read Virginia, South Carolina, and so on.

"After a painstaking effort to get to the bottom of things, I am convinced that the Government is to be commended for having kept its head above water, in spite of its poverty, and that the future of the country is secure if the Liberians could only have the assurance that the integrity and independence of Liberia is secure. There would be no difficulty about reforms if the threats of partition could be offset by one little assurance that the mother country would see them through, as in the case of Cuba and China."—*The Evening Star.*

The Education Expert.—It must be gratifying to every member of the community to hear of the arrival of Mr. E. G. Rowden, who came last week in the steamship *Falaba.* His Excellency, we learn, has made arrangements by which any person who is interested in the question of education can see Mr. Rowden at the Council Chamber, at Government House.

We hope that our people will avail themselves of this opportunity to meet the distinguished gentleman. The education question is one that has puzzled this country for the last forty years, and matters seem to be no farther ahead on that line than when Mr. James Stuart Laurie arrived in the Colony during the administration of Sir Arthur Kennedy, in 1869.

Others have come since then to give special attention to this question. But we always seem to be beginning again. What is the matter? We have had Fourah Bay College, Church Missionary Society

Grammar School, the Wesleyan High School, the Educational Institute, and Richmond College. Why is an expert from England still needed? Would it not be well to specially invite local experts on the subject to meet the eminent expert from abroad? We respectfully suggest that His Excellency or Mr. Rowden should call together the heads of the different establishments we have mentioned above and have a fair, full, and candid discussion with them on this *questio vexatissima.*

The question is a racial one, and until the race is understood nothing can be done. To this conclusion all thinkers in Europe interested in the subject have come. The Colonial Office, it is stated, is taking up the subject of African race study. Before attempting to educate a man we should know all about him. So Lord Crewe is sending out a scientist to begin this study in Southern Nigeria. Mr. N. W. Thomas has been selected to conduct an investigation into the laws and customs of the native tribes of Southern Nigeria. This is an indispensable preliminary to dealing with the subject of native education, so that the mistakes of the past may be avoided, and we shall have no more camels trained to do the work of the reindeer. A successful agriculture not only requires a knowledge of the character or life of the soil, but also the relations of the plants we introduce into that life. There is no earthly use in planting apple or peach trees in the soil of tropical Africa. This, we fear, has been the kind of work done heretofore in our mental culture, which does not differ in its methods or principles from agriculture. Our knowledge on the subject has been most limited. We welcome, therefore, with the liveliest gratitude the scientific inquiry which the Colonial Office is beginning to institute.—*Sierra Leone Weekly News.*

Warship May Go to Liberia—State Department Anxious to Avert Catastrophe.—Consideration is given today by the State Department to the question of dispatching an American war vessel to Liberia, where conditions are reported to be upset and fears are felt for the safety of foreign officials in the employ of the Republic.

These latter are British and French persons employed in the customs service. Already the British government has dispatched a warship to Monrovia and also a company of soldiers.

The country is reported to be suffering from a corrupt administration of its affairs. Fears are felt that a continuance of the present situation may result in the passing of its 40,000 miles of territory into alien hands.

The United States has always befriended Liberia, and it is thought the moral support which the presence of one of its war vessels would afford would be helpful in the present emergency. Most of the trade between the two countries passes by way of Liverpool.

Cable advices received at the State Department yesterday indicate

that a climax has been reached in the situation. Conditions, according to the information at hand, are grave. Great alarm is felt by the foreign officials in Liberian employ.

A British gunboat has arrived to afford protection to foreign interests. A company of soldiers has been sent from Sierra Leone to the capital at Monrovia for the same purpose.

Apparently great despondency is entertained as to the ability of the Government to maintain itself and as to the future of Liberia as a nation.

Yesterday's cable called renewed attention to the efforts of the State Department, inaugurated by Secretary Root, to secure an appropriation of $20,000 to enable the President to send to Liberia a commission with a view to reporting recommendations as to the specific action this Government should take which would constitute the most effective measures of relief.

Secretary Root anticipated the development of conditions which would menace seriously the future of Liberia, which was established as a direct result of the action, first, of American citizens, and, secondly, of the Government of the United States. Consequently, to this Government Liberia has been an object of peculiar interest.

Curiously enough, it was President Lincoln who approved, in 1862, a treaty with that country, whereby its recognition as an independent State was given. It was President Lincoln also who appointed the first diplomatic representative of the United States there.

From time to time since the United States has intervened in boundary disputes, making it clear that this Government was most anxious to befriend Liberia and have it continue as a nation.

Should a commission be authorized, the State Department probably would utilize the services of a war vessel to take the members to Liberia.—*The Evening Star.*

Liberia Facing a Crisis—Without Aid the Republic May Not Long Survive.—Earnest efforts are being made by the administration to secure the appropriation of $20,000 for the expenses of a commission to go to Liberia to make recommendations as to what specific action on the part of the Government is desirable that will most aptly render effective relief to that Republic under the present critical circumstances. The necessity for this already has been set forth in a letter which President Roosevelt sent to Congress three weeks ago, transmitting a report on the subject from Secretary Root. Supplemental to this is a communication received by Representative Edwin Danby, of the Foreign Affairs Committee, from Assistant Secretary of State O'Laughlin, presenting additional reasons why the appropriation for the commission's work should be made.

This letter says that of the forty or fifty thousand Liberians the majority are descendants of American Negroes, and it is the duty of the United States at least to give the people an opportunity to con-

tinue to govern themselves, not only because of the great humanitarian principle involved, but because such action, in some slight degree, "will be an atonement for the brutal and horrible practices inseparable from the slave trade, by which Americans at first benefited and which this Government subsequently took measures to suppress." Conditions in Liberia are thus set out:

"In connection with the present conditions existing in Liberia, consular reports speak of the magnificent agricultural possibilities of the country. Unfortunately, the means of communication are practically non-existent, there being only five or six cart roads in the entire Republic, and horses and mules do not live. The aborigines are not a troublesome people.

"They are kept in a state of peace and loyalty by gifts, etc., from the Government, and produce absolutely nothing beyond their own food. For commercial purposes the whole of Liberia may be looked upon as a strip of coast land of varying width as the penetration of rivers assists communication, but rarely exceeds thirty or forty miles. The Liberian people are generally very shiftless, very poor, and constantly pressed in upon by their French and British neighbors. The country is absolutely undeveloped as to its rich hinterland.

"A comparison of Liberia with the British colony of Sierra Leone, founded under exactly the same conditions and having the same character of hinterland, establishes that the territory of the Republic is rich in possibilities. It would be unfortunate for American prestige if we were to fail at least to give once more some real assistance to the Republic."

The State Department is very anxious that the appropriation be made promptly in order that the commission may reach Liberia before the rainy season begins. The success of Liberia in self-government would, the letter argues, give hope and courage, while its failure would bring discouragement to the entire black race. If action be not taken, there is no doubt that Liberia will not be able to maintain itself much longer; and it would seem that the inhabitants ought to have at least another trial, with some direction from men developed in civilization, before being extinguished as a nationality, and placing upon their race the opprobrium of being unfit to govern themselves.—*The Evening Star.*

War in Liberia.—We desire to call the attention of our readers to the interesting article headed as above which we publish today from the pen of Prince Massaquoi, a Vey chief belonging to one of the great ruling families of the Vey country, whose seat is at Gendemah, in the Gallinas country.

It will be seen from the description that the war which has been so mischievous and destructive has its foundation in childishness, ignorance, and greed, and arises from no cause likely to be permanent, as may be gathered from the fact that farming and trading are undis-

turbed in spite of the activities of belligerent parties. When the people get more light by the introduction of roads, schools, etc., as suggested by the Prince, they will work for the entire pacification of their country.

It is said that the tribes of the Liberian territory are the most peaceable and tractable in West Africa, and furnish men for all the avocations of a healthy and prosperous community, only needing a little guidance and protection against such childish ebullitions as Prince Massaquoi describes. There are the Pesseh and Gola tribes, which are agriculturists, entirely devoted to the soil, and furnish all the carriers who bring their produce to the coast. Then there are the Kroo and Grebo tribes, furnishing the sailors and fishermen, making it possible for foreign ships to have comfortable intercourse with the continent.

Liberia needs no alien population for her development. All that she needs are leaders and teachers.—*Sierra Leone Weekly News.*

The Three Needs of Liberia.*—Everything Dr. Blyden writes is worth attention, whether one agrees with him or not; and in the pamphlet before us there is little with which any one can be found to disagree. The "three needs," as set forth by him, are "Emancipation, Illumination, Harmonization," and on each of these he has something suggestive to say. "Owing to our false training, we have been legislating as Americans in America for Americans," is a text from which he has frequently preached to his Liberian fellow-citizens before now, and it is one which they might profitably lay to heart. Dr. Blyden's opinion as to recent developments is a decidedly hopeful one:

"Some pretend to think it is a discredit for Liberia to seek extraneous help in her affairs; others believe such help is indispensable. My own opinion on the point has been known for many years. Why should Liberians think it a discredit that they need the help of Anglo-Saxons to enable them to rule on the Anglo-Saxon lines on which their Republic has been established, especially when this assistance would enable them sooner to find out and follow the natural lines that make for their true life? . . . I believe in the good intentions of England. No one who has watched for forty years, as I have done, the course and results of British administration in West Africa but must acknowledge that, with all its drawbacks, with all its want of continuity, its often incompleted plans of magnificent purpose, it is a real blessing to Africa and the Africans. To say this is almost an impertinent platitude. . . . But I can assure Liberians that

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* A lecture delivered at Lower Buchanan, Grand Bassa county, Liberia, January 20, 1908, by Edward Wilmot Blyden, LL.D. (London: C. M. Philips, printer, 29 Southampton buildings.)

the present attitude of Great Britain in and towards Liberia, if intelligently and loyally appreciated, cannot fail to promote the future material welfare and moral progress, not only of the Repubic, but of untold millions, in Africa and out of it."—*The Evening Star.*

All Nations Invited—Conservation Conference to Be Held at The Hague.—Conservation of natural resources, first broached by the President about a year ago, has spread till it promises to take in the whole world. At the meeting of the commissioners representing this country, Canada, and Mexico, the scheme was unfolded for a world-wide conference, to meet at The Hague next September, where the nations of the world will make a showing of their resources with a view to making the world's supply of timber, minerals, and water go as far as possible.

It is understood that the coming world conference is partly the result of a slight break made by this Government in summoning the present conferences on the resources of North America. The invitation to Canada in this instance was given direct to Ottawa, and was not sent through the imperial government at London. It is hard for people in this country to look upon Canada as anything but a separate entity, but in England she is reckoned a colony just as much as Jamaica. Therefore it was rather a blow to the sense of proprietorship of Great Britain to find another nation dealing direct with the Canadian government and not operating through the English Premier and the Secretary for the Colonies.

However, the error, such as it was, has been repaired by inviting the nations of the world to a general conference at The Hague. Invitations will be extended to all governments represented at The Hague peace conference. There are forty-five of these, and it is understood that all of them will appoint representatives.

In an official statement given out at the White House last night it was announced that the conference of delegates representing the United States, Mexico, and Canada, "having exchanged views and considered the information supplied from the respective countries, is convinced of the importance of the movement for the conservation of natural resources on the continent of North America, and believes that it is of such a nature and of such general importance that it should become world wide in its scope, and therefore suggests to the President that all nations should be invited to join together in conference on the subject of world resources and their inventory, conservation, and wise utilization."

In an official statement by Secretary of State Bacon yesterday it was stated that "such a conference might well consider a general plan for an inventory of the natural resources of the world and of devising a uniform scheme for the expression of the world results of such inventory to the end that there may be a general understanding and

appreciation of the world's supply of the material elements which underlie the development of civilization and the welfare of the peoples of the earth. It will be appropriate also for the conference to consider the general plan of the correlated problem of checking and, when possible, repairing the injuries caused by the waste and destruction of natural resources and utilities, and make recommendations in the interest of their conservation, development, and replenishment.

"With such a world-inventory and such recommendations," continues the statement, "the various producing countries of the whole world would be in a better position to co-operate, each for its own good and all for the good of all, toward the safeguarding and betterment of their common means of support.

"A knowledge of the continuance and stability of perennial and renewable resources is no less important to the world than a knowledge of the quantity or the term remaining for the enjoyment of those resources which when consumed are irreplaceable. Reading the lessons of the past aright, it would be for such a conference to look beyond the present to the future."

General plans for the coming conference at The Hague were discussed by the North American representatives at a dinner given by Secretary Bacon at his home last night.

In addition to the members of the conference, there were present Senators Knox and Cullom, Dr. Henry S. Graves, director of the Yale Forestry School; William Irvine, of Wisconsin; Captain J. B. White, of St. Louis; former Gov. Napoleon B. Broward and Senator Milton, both of Florida.—*The Evening Star.*

Liberia's Future.—We take the following from an elaborate article in *The African World* for November 28, 1908:

The *Standard* correspondent at Washington declares it to be a matter of knowledge that Liberia, "fearing" annexation by Great Britain, "has recently attempted to induce the United States and Germany to guarantee the independence of the country. Germany," it is added, "was favorably disposed towards the suggestion." But the U. S. A. said, emphatically, "No." And the negative was apparently accompanied by a blunt but necessary reminder that "if the Liberians continued to leave their country undeveloped they could blame nobody but themselves for the consequences." It has always struck us that the Liberians have failed to grasp the necessary connection between economic progress and stability within and harmony without; or that an overflow of the ill effects of a contrary state of affairs muddies the waters of international confluence. Further, to the incident, we are informed that "the Washington State Department immediately informed Great Britain of the Liberian proposals and of the American reply." One of two inferences arises. Either the Liberian Govern-

ment apprised our Foreign Office of its approach to the other powers and its objects in connection, or it proceeded upon "fear"—as the Washington message implies—rather than on judgment or a sense of the fitness of things in diplomacy, and went behind the British back, at the same time ignoring France. It is difficult to account for either alternative on a basis of fact or tact. Fear was unnecessary; and in the other alternative, if the latter materialized, judgment was obviously defective. We say so more in sorrow than in anger. We feel sure that equal tolerance is characteristic of the British government's own attitude towards the *faux pas*. A week ago we had outlined—imaginatively, as it would now seem—the only fear that the Liberians could entertain as one against some other than a British administration. And we were prepared to add, had space permitted an extensive comment, that hostile action from a non-British quarter could or would not take place if Great Britain knew it. It would not have occurred to us until or unless we had read the Washington advices in Tuesday's *Standard* that Great Britain was the actual *bête noir!* Equally mystifying is it that Liberia should have cherished the delusion, which with equal promptitude the American Government refuted, that the U. S. A. considered itself in any sense the guardian of Liberia or justified in conceiving that the Monroe Doctrine might be applied across the Atlantic Ocean, which was what the Liberian desired.

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But we can whole-heartedly assure the Liberian President that, whatever the local discouragements and the weariness which are the common affliction of all great reformers, there are a legion of well-wishers here who acquit him of the least proclivity either to despair or to distrust. He is certainly not a "little Liberian;" and his larger purposes will prevail. One of the latest developments of his policy—or, rather, his conduct of affairs—likes us much. We allude to the management of the Revenue Department. The customs of the Republic of Liberia has been making considerable progress under the able management and direction of Mr. W. J. Lamont, the Chief Inspector, assisted by Mr. J. M. Hamilton, who is next in command. The 1905-6 revenue, which was $230,580.28, rose in 1906-7 to $327,913.55, while the returns for 1907-8 show a collected revenue of $376,684. This will no doubt be most gratifying to the authorities, especially as it is known that the revenue could be even greater but for the persistent smuggling on the Kroo coast. The authorities have, however, arranged for and secured a first-class gunboat as a revenue cruiser. May we not take it as read that this is at once an augury and an index of the happiest type for the future of all the departments of State in turn? Let Liberia once attain internal stability, and she will maintain and retain external safety. If she does not, it will not be the fault of her President.—*Sierra Leone Weekly News.*

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